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WEEKLY REVIEW.

IN the Supplement which is issued with to-day's *Bombay Guardian*, the recent despatch of the Government of India to the Secretary of State on the Patna case is dissected with justifiable severity. In this despatch the Government of India have dug a pit into which they have themselves fallen. The Secretary of State has received many strange official documents from India, but rarely has one been sent to him characterised by so much heartlessness, deception, and inaccuracy as this. The editors of the *Banner of Asia* in exposing this despatch have fitly applied to the Government of India the language of Scripture, "Ye have prepared lying and corrupt words." If this despatch indicates the kind of *regime* which Lord Lansdowne considers is suitable for India, he would confer a lasting benefit on this country by hastening back to his Irish estates.

—Full particulars have arrived of the terrible tragedy that happened in the Conemaugh Valley in Pennsylvania, U. S. A. At the head of the valley lies a great artificial lake three and a half miles long and a mile wide. This body of water was kept in by a vast dam 90 feet broad in the base, and 20 feet broad at the top, and at its greatest elevation 100 feet high. For some time past it has been known that this dam was in a weak state, many increasing leakages having happened from time to time. Warnings were issued to the sixty thousand inhabitants of the eight towns in the valley below, and ample means of escape were offered right up till the last moment by the Railway authorities. As a consequence 48,000 people removed, but the other 12,000 either delayed their departure or disbelieved the engineers. Very heavy and prolonged rains towards the end of May swelled the volume of the waters in the lake, and at three o'clock on Friday afternoon, the 31st of May, the long threatened catastrophe took place, the dam gave way, and the raging waters were hurled into the valley below, carrying everything before them. The works of the Cambria Iron Company, at which 7,000 men were formerly employed, and which extended for a mile along the banks of the river in the valley was entirely dashed in pieces, although massively built of brick. So tremendous was the force of the water, that a locomotive and tender weighing twelve tons were carried a distance of fourteen miles. When the flood reached the bridge spanning the Conemaugh river its further progress was stayed, and another vast dam 60 feet high and 800 feet wide was formed of the piles of wreckage that were being continually swept down. It was computed that 1500 people had escaped on floating timbers &c., until they were floated to this vast mass, when horrible to relate, it caught fire, and the majority of them,

unable to escape, were burnt to death. The interruption to the railway traffic is unprecedented. Every Pennsylvanian railroad bridge but one was destroyed.

—THE Roman Catholic papers of Europe have for months been triumphantly pointing to the new reredos in St. Paul's Cathedral as an evidence that England was returning to the "faith of her fathers," Romanism. This reredos contains effigies of Christ on the cross, the virgin Mary and the child Jesus and is, altogether, in its gilt and marble, a very gorgeous affair. When the matter was protested against, shortly after the erection of the structure, the Bishop of London refused to interfere, not on the question of right and wrong, but because "he did not wish to cause divisions." However, those who wish to see St. Paul's as Protestant a structure as it was when built, have carried the matter further and on the 1st instant Lord Chief Justice Coleridge and Mr. Justice Manisty sitting in the Court of Queen's Bench, ordered the Bishop to take steps for the hearing of the case on its merits, stating that, whilst the Church of England remained attached to the State, its members must bow to the laws laid down for its governance. The Lord Chief Justice did not hesitate further to add that, "It would be an intolerable state of things that the metropolis and the whole country should be at the mercy of five residentiary and irresponsible canons of St. Paul's, who might set up all sorts of idolatrous images, provided a bishop was found supine enough to allow it to be done."

—THE Norwood (London) Normal College for the Blind has always been the marvel of those who have made themselves acquainted with its work. Its President, Dr. Campbell, is himself blind, but a wonderful old man. At the departure of the last mail, he was about to take some of his best pupils (blind) on a *cycling tour* to Paris!

—THE well-known tract by the late Rev. George Bowen, entitled "What is the True Missionary Life?" has just been published in the *London Christian*. The editor of that paper says, "It is a most valuable message to God's people, not only as regards the great missionary discussion, but also as highly instructive upon the personal consecration which should characterise all the true followers of Jesus." It is a coincidence that Mr. Bowen's tract is in type at the *Bombay Guardian* office, and will shortly be issued.

—A PAMPHLET has just been issued in England which seems to be causing some further sensation in missionary circles. It is entitled "A few facts about our foreign Missions," and is from the pen of a minister of the Church of Scotland for years residing in India. He conclusively shows the failure of a "mission" which expects to obtain spiritual results from intellectual

work. He gives the figures of a church which has, of late years, given itself almost entirely to secular educational work in South India with the following results,

Year	Native Christians.
1869	546
1879	419
1888	343

These figures are not of new converts, but of the whole Native Christian body in connection with this church.

—THE Report of the Church Missionary Society for Western India is thoughtfully written, and will repay a careful perusal. The Rev. H. C. Squires has some valuable suggestions with regard to the employment of Anglo-Indians and Eurasians on equal terms with Europeans. He is also strongly in favour of the employment of lay evangelists who "have organized Christian work and been instrumental in the conversion of souls and the building up of Christian lives, and above all, men who have discharged with unmistakeable signs of spiritual power the work of an Evangelist in a Christian country." He says that "such men ought to receive a hearty welcome as they would undoubtedly find a noble sphere of work in India."

—ONE of Mr. Squires' schemes, for the success of which we are sure he will have the best wishes of every Christian in Western India, is to form two central headquarters in Bombay and Poona, from which evangelists, lay and ordained, may go forth and claim Western India for Christ. He further considers that the time ought to come when the Christians of Western India should evangelise Persia, Arabia and the shores of Eastern Africa. The first step towards doing great things is to expect them.

—THE Rescue work of Miss Richardson and Miss Walker is pleasantly mentioned in the report, and subscriptions are asked towards Miss Richardson's new Home at Poona, although her work is not directly connected with the C. M. S.

—THE Rev. W. St. Clair Tisdall's Report shows the need of a Pentecost in Bombay. That is to say, a great ingathering of souls all at once, so as to form a self-supporting Christian Community. Mr. Tisdall gives several instances where the profession of Christianity has meant the entire loss of everything on the part of the convert. Mr. Tisdall says, "We as much as possible avoid everything likely to arouse unreasoning prejudice, and never make a direct attack on false religions, believing that if we preach Christ crucified faithfully and lovingly and shew the light of the Gospel, the darkness will vanish of itself."

—THE Rev. F. G. Macartney in his Report, mentions the fact that "the 'Wordless Book' has a marvellous effect upon the many illiterate people we meet with in the villages. The Christian teaching on

Sin, Salvation, Righteousness and Glory, can be made plain to the most uneducated by means of this simple American contrivance." Most of our readers are no doubt acquainted with the "Wordless Book." It consists of four pages; the first black, represents man's sinful heart; the second red, is typical of the blood of Christ; the third white, represents the state of the heart cleansed in the blood of Christ; and the last page golden, signifies the eternal glory that follows.

—THE Rev. Ruttonji Nowroji gives a magnificent reply to a man who asked him to establish two missions, "one for the higher classes, and the other for the lower." He says,—

I replied I would do so without hesitation if he, on his part, could prevail upon God to set two suns in the firmament, one for the higher and the other for the lower classes. The reply had its desired effect upon the man. Turning to his neighbours he said—"If God treats all the children of men alike, who am I that I should ask His servant to make a difference between man and man?" Both caste and idolatry are doomed, and must fall before the Gospel of Christ.

—SIR WILLIAM THOMSON, one of the foremost men of science of the day, filled the chair of the Christian Evidence Society at its annual meeting lately held in London. He is a Fellow of the Royal Society, the principal scientific society in the world, of which Sir William Stokes, another distinguished scientist and earnest Christian is the President. He has also filled the chair of the British Association, another very important scientific body. During the course of his address at the meeting of the Christian Evidence Society, Sir William Thomson said,—

Speaking of scoffers who say that all things continued as they were from the beginning of the creation, Peter affirmed that "all these things shall be dissolved;" to me it appears that physical science absolutely demonstrated the truth of the Apostle's words. There was no possibility of things going on as they had done during the last 6,000 years.

—THE *Indian Witness* says—

The *Times* of India disgraced its columns last week by deploring the repeal of the infamous C. D. Acts, alleging that such repeal was the result of 'the shrieking sentimentality of old women of both sexes,' and stating that the army in India had suffered loss equivalent to an entire brigade by the rapid spread of disease since the Acts were repealed. Where is the proof of this statement? It should be forthcoming or an apology should be made. We do not believe it, nor do we think the *Times* believes it. The 'old women of both sexes' have God and the Bible and all high-minded manhood and womanhood on their side. The Acts will not be restored.

—THE annual meeting of the China Inland Mission was, as usual, full of interest. During the past twelve months fifty-four new missionaries landed in China under the auspices of this mission. There are at present 328 China Inland missionaries in the field. During the course of the meeting, the chairman, Mr. George Williams, spoke of the guilty conduct of the British Government towards China in the past, and said that it was now its duty to make the best possible amends. Mr. Hudson Taylor who was present and spoke, stated that the striking progress which had been made in the province of Kiangsi was due to the work of the women missionaries.

—THE Ramapatam *Lone Star*, the organ

of the American Baptist Telugu Mission in that part of India says,—

Some people say that we should always look on the bright side of things. If that means that we are to look *only* on the bright side, we question its wisdom. Better look on *both* sides, rejoice in all the brightness we can see and then go to work and brighten up the dark side all we can.

—By means of the telephone, says the London *Baptist* a number of people have lately been able to participate in the pleasures of a service or meeting without being present. A bed-ridden parishioner at Norwich, it is said, recently had the gratification of listening, by the aid of a telephone, to the speeches delivered at a missionary meeting. From Tunbridge Wells comes the report that a lady who has been detained at home for years through illness has, nevertheless, had the happiness Sunday after Sunday, for months past, of hearing the preacher's voice in her own house just in the same way. A further development of this extraordinary means of communication is promised. It looks as if the telephone, once ridiculed as a mere plaything, may yet be made the means of conveying solace to many a sorrowful chamber, which will not be among the least of the useful purposes it may be made to serve.

—THE Rev. A. Goldwyer Lewis, writing in the *Church Quarterly Review* holds that "the religions of India, though burdened with the idolatrous and sensual accretions of ages, can be shown to have had a propædæutic influence,—in fact, that they have been preparing the people for the reception of higher truth—and he has no sympathy with the uncompromising and indiscriminating antagonism of many of the younger missionaries to the heathen systems." We should like to ask Mr. Lewis what the masses who are immersed in "the idolatrous and sensual accretions" of the heathen systems of India understand about "propædæutic" or any other influences? We trust that missionaries, both young and old, will continue their "uncompromising antagonism" to the "idolatrous and sensual accretions" which, as Mr. Lewis ought to know, form ninety-nine one hundredths of the systems of heathenism. There are more than 120 passages in the Bible, directly and indirectly denouncing the "abominations of the heathen." Let every servant of Christ do likewise.

—MR. LEWIS also holds the opinion that "the system hitherto pursued by missionaries, of mainly directing their efforts to the conversion of the lower castes, is radically wrong. Even supposing it were a general rule that the Gospel must first be preached to the poorer and lower classes,—for which many think they find authority in one of the sayings of our Lord—the accident of caste renders the method applicable to India an exception to the rule." But surely Mr. Lewis is not so ill-informed as not to know that the caste-system was just as strong when Christ gave as an evidence of the divinity of His mission the fact that "the poor have the Gospel preached unto them" (Matt: xi, 5; Luke iv, 18). The Pharisees were the "religious-teacher" caste in Palestine, exactly as the Brahmins are in India to-day. They would not eat with the "tax-gatherer" caste, the publicans, or with the "sinner" caste, the general public who were ignorant of the Talmud, the Pharisee Shastras, the tradi-

tions" which Christ said "made the commandment of God of none effect." The Pharisee caste taunted Christ, again and again with the fact that He, being a religious teacher, ate with the "tax-gatherer" and "sinner" caste, and at last roundly said that He belonged to the "sinner" caste Himself. (See John ix, 24.)

—THE *Eastern Star*, Native Christian paper of Madras, draws attention to a danger in the Indian Church in the following terms—"The growth and spread of Christianity in India is weighted with some great hindrances not the least of which, it seems to us, is the ritualism which is beginning to exercise its mischievous influence in many of the churches. Ritualism in every form is adverse to the growth of truly spiritual worship. Whatever specious arguments may be brought forward to support its existence in a country like England, they can have no place in an Indian Church. Ritualism, symbolism, and idolatry have a mighty sway over the lives of the majority of the non-Christian population of India. When once it is seen that Christians bow to crosses and crucifixes the notion will gain ground that Christians bow to 'wood' but not to 'stones.' Christianity in India needs spiritual iconoclasts who will destroy crucifixes and images but who will bow in their inmost hearts to Him who died on the cross for the sins of mankind. True Christians have the image of Christ in their hearts. We sincerely hope that Bishops, Pastors, and Preachers and others who have the spread of Christ's Kingdom at heart will lose no time in doing away with symbols, rituals and idols of every possible kind."

—THE *Christian* (London) has some thoughtful words anent late missionary criticism. The editor says,

It is true that travellers passing through a country, or "Friends of Missions" with a very brief experience of missionary life, cannot know all the circumstances and situations which have grown up during a century. But they are able to perceive inconsistencies and incongruities to which long habit has blinded those who are immersed in them.

MILITARY DESPOTISM.

The Calcutta *Statesman* asks why the cantonment system should not be abolished in India. The system is not in vogue in any other part of the British Empire. The powers that are put into the hands of the military magistrates are simply monstrous. For instance,

A resident in cantonments, may inadvertently break one of its rules and regulations. He digs a hole in his garden to bury leaves, or his sweeper deposits a basket of refuse outside his gate at improper hours, or commits some other petty offence against conservancy rules, when the master may be brought before the magistrate, and straightway sentenced to eight days' rigorous imprisonment without appeal, and while in jail becomes subject to jail rule and jail fare.

Then again the military magistrate has the power to eject "non-military persons" from the Cantonment. The *Statesman* instances a case in Upper India, where "a respectable mahajun, or banker, was thus turned out of a bazaar, where he owned and inhabited a large masonry kotee, simply for attempting to recover money that he had lent at interest to the officers of a regiment."

The vile use to which the Cantonment system was put, in seventy districts in India, in enforcing licensed sin is also a heavy indictment against it.

AN APOSTOLIC WOMAN.

Bishop Thoburn states that he has recently made the acquaintance of a missionary lady who came to Burmah with her husband about fifteen years ago. After a short time in the field, the devoted husband died and was buried while on a Gospel tour in the Shan States. The brave woman toiled on alone until she was compelled by failing health to return to America. There she took a medical course, and returned alone to Burmah. She went far into the interior among the Shan people, and for nine years without vacation has worked for God in that remote region. She has gathered a Native Church about her. She has trained her own preachers, built her own bungalow, school-houses and chapel, and after two weeks' vacation has gone back into the jungle to live and toil among those for whose salvation she has consecrated her life. Like all truly devoted souls she seems unconscious that she is doing anything remarkable; but she is working with that love for souls and that intelligent devotion to Christ which will lead India to the foot of the Cross.

NATIVE CHRISTIANS.

Every now and then, remarks the *Dnyanodaya*, we see some extract from letters, or hear remarks reflecting upon the moral character of Native Christians. Many Anglo-Indians make very severe strictures, and were they to be believed there is no class so void of good qualities as the Native Christians of India. To these severe remarks we most unhesitatingly give the lie. There are individual delinquents, there are those Christians who are such in name but who are very far from possessing the character of Christ, but as a class the Protestant Native Christians of India are morally far ahead of all other classes. They have a higher standard of life, and are striving to attain to it. The Native Christians of India too often get a bad name from the drunken Portuguese butler, or the rascally servant who has thought it politic to palm himself off as a Christian. No class of people knows the strong and weak points of the Native Christian community as Missionaries do, and their universal testimony is, that in spite of weaknesses that have their origin in the national character, as a class, the Protestant Native Christians are the most moral and trustworthy in India. In all positions of trust, we would most unhesitatingly give the first place to the Native Christian of whom we had reason to believe that his profession was not a sham.

"PREVAILING PRAYER" FOR MARATHI CHRISTIANS.

The valuable addition to Marathi Christian literature, translated under the superintendence of Mrs. M. B. Fuller of Akola, which was reviewed a week or two ago in our columns, does not consist simply of C. G. Finney's "Prevailing Prayer." That tract forms the first chapter. The remainder of the work is made up of translations from Dr. Patton's "Remarkable Answers to Prayer." The book therefore first teaches the Christian how to pray and then gives instances of the effects of true prayer.

The Bishop of Mooseneer appears to be a good "all round" missionary, says the *Reaper*. He had been, he says—"a preacher, a doctor, a carpenter, and he did not know what else," and for the benefit of his lady friends he added that he could knit a pair of stockings very well.

THE HEN AND THE EGG.

"GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE."

It takes everybody to know everything; and a little questioning reveals a vast amount of ignorance in those who think themselves very wise. A French writer tells the following story:

A young man from the Provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked,

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world; and this Being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of things they know not of, and denying things they have never investigated. How many sceptics can tell why the leaves of an apple-tree are arranged in spirals around the stem, the fifth leaf standing directly above the first? Or why in millions of bushels of ears of corn no ear is ever found with an odd number of rows? Can chance count?

FAILURE OF EDUCATIONAL "MISSIONS" IN INDIA.

REMARKABLE TESTIMONY OF A SCOTTISH CHAPLAIN.

The Rev. W. A. Liston, Senior Chaplain (retired) of Her Majesty's Ecclesiastical Establishment, Madras, and a minister of the Church of Scotland, has published a pamphlet, entitled "A Few Facts About Our Foreign Missions." Mr. Liston assumes an entirely independent and impartial position; with an information that is not obtained from "reports," but from personal observation on the spot; with a knowledge that has been acquired, not at second-hand, but directly, during a course of service extending to twenty years in India. We have room only for the following extracts, which will interest our readers:—

The chief and most important point to which I venture to direct the attention of the Church in general, and of the Foreign Mission Committee in particular, is the educational methods we are pursuing at the three Presidency towns—Calcutta, Madras, and Bombay. I am well aware that this educational system has a prestige of antiquity in its favour. It was the plan that was adopted by that greatest of missionaries, Duff, when he first started our missionary operations in India. I believe in his day it did great and noble work; it was well adapted to the conditions of the country at the time, and it not only deserved, but secured, success. At that time our Church stood first and foremost in the ranks of the great missionary army, and commanded the admiration and esteem of all who were acquainted with its methods of operation. Now, I fear it is very different. Instead of standing first and foremost, it has to take the lowest place in the list of those societies who profess to have it as their aim and object to add converts to the Church of Christ. Instead of commending the respect and esteem of those who are acquainted with its methods of operation, those who know these best, those on the spot, have ceased to look upon them as a missionary enterprise at all, and have come to regard them as purely secular work, though they may be a very efficient branch of the Government Educational Department.

After quoting figures similar to those we have already published, Mr. Liston proceeds to say:—

These figures, to my mind, are very startling. If it was not so offensive a word, I would say they are disgraceful. They demand the serious consideration of the Foreign Mission Committee, and they should suggest, not only to our own Church, but to the Free Church likewise, the propriety of reconsidering our respective positions as to our methods of operation; whether we are on the right lines—whether, in fact, we are on the rails at all—that will conduct us on a prosperous journey, and issue in true missionary success; whether, if we are on the rails, we are not in danger of being switched off the main line of missionary work, and shunted into a siding too closely connected with the Government Educational Department. No doubt many apologies and excuses may be made in the way of trying to explain these figures. Thus, it may be said, we are dealing with a different class of natives, and we have not so many missionaries in the fields as the other societies mentioned have. There may be some truth in this, and it might be accepted as a kind of apology for the deplorable contrast, if we saw any symptoms of progress in the work. But, instead of progress, we see only retrogression. We find ourselves "on the down grade" every decade. In 1869 there were 546 Native Christians connected with our Church in Southern India. In 1879, as above shown, there were 419. According to last year's return in the same district there was only

a total of 343. My opinion is simply this—that we have been fostering our educational agencies at the expense of our evangelistic work, and while we have been successfully adding numerous graduates to the Madras and the other Universities, we have failed, signally failed, to add converts to the Church of Christ; and for the credit of the Church, and for the welfare of our mission, this process should be reversed as speedily as possible.

After referring to the extensive and increasing educational provision now made by the Indian Government, Mr. Liston proceeds:—

Now, what I seriously and solemnly ask is this—In the midst of this superfluity and excessive abundance of opportunities for obtaining a college education, is it a Christian duty, is it right, is it honest that we should tax the poor, hard-labouring man in this country to pay for giving to the natives of Madras an education he cannot give to his own son? Is it right, or honest, that we should take of the hard-earned wages of the agriculturist, or the mechanic, or the clerk, or even the superabundant means of the more wealthy, to pay for the education of natives who, as far as their worldly circumstances are concerned, are perfectly able, and in many cases more than able, to pay for themselves? During the whole of my twenty years' service in the Madras Presidency I am not aware of a single direct convert who has been gained to the cause of Christ or the Church of Scotland from all our labours in the institution—i. e., the Madras College. That the opinion I have formed as to the purely secular character of our educational institutions is not peculiar to myself, but is the opinion entertained by the majority of Europeans who have resided for any length of time in India, and who are acquainted with the working of the system, may be shown by a short extract from the speech of Sir Charles Turner, the then Chief Justice of Madras, delivered by him some years ago when he presided at the distribution of prizes at the Christian College. Sir Charles was a member of the Council of that College, and may, therefore, be held as speaking with authority and being well acquainted with its aims and efforts as a missionary institution—and this is what he says, "You have heard this called the Christian College, and last year you were informed on what grounds it claimed that title. This College has always professed to have missionary aims, but the manner in which these aims are achieved may not be known to some of you. No attempt is made in this institution to induce any boy to change the religion of his fathers."—*The Methodist Times*.

DEFEATED!

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady" rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavoured to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Sin Tsong Kwong, a Chinese missionary resident at Calcutta, has been engaged in a month's mission amongst his countrymen resident at Darjeeling. His visit has resulted in considerable interest being aroused in the Chinese community and the desire of one Chinaman to be baptised. As his business frequently takes him to Calcutta, he will be baptised there.

—The Canadian Baptist Telugu Mission have called for an increase of fifty-two missionaries to their Indian staff. Twenty of these have already offered, and faith exists for the remaining thirty two.

—The Rev. D. Downie of Nellore reports the baptism of six persons in his district, two Malas, one Sudra, two Brahmins, and a Eurasian young lady. The service was conducted in Telugu and English and an unusually large number of spectators were present.

—A deep religious interest is reported amongst the girls at the Mission-school at Ramapatam.

—The Rev. John Craig reports eighteen baptisms at Akidu, in villages near the Kistna. Twenty-five of the Native students from the Seminary are helping in the good work.

—Cottage prayer meetings have been largely attended at Ootacamund lately. The weather is very cool and pleasant, the thermometer being down to 63°.

—The missionaries of Akidu and Secunderabad report that cholera has been very bad in their districts. A rather serious outbreak of smallpox has also taken place in the boarding-school at Secunderabad.

—The aged saint George Müller, of Bristol Orphan-house fame, has been meeting with much acceptance at Darjeeling, where he has been holding numerous meetings in the Town Hall and elsewhere.

—The Executive Committee of the Indian Sunday-school Union, earnestly request that this Convention be remembered in public and private prayer during the four days of its sessions in London, from July 2nd to 5th.

—A Temperance lecture was given in the M. E. Church, Calcutta, on Thursday last week and was well attended. The lecturer illustrated his facts by charts &c., and clearly proved that alcohol is not a food. A good number signed the total abstinence pledge at the close of the meeting.

—A missionary writes to the *Indian Witness* to the effect that "twelve years of continuous work among the people of the plains without going to the hills, convinces me that those who do not carry on evangelistic work on the plains in the hot weather have missed a golden opportunity."

—The city of Jerusalem is growing rapidly and improving in appearance. The Rothschilds have completed a new hospital. Near is a new Abyssinian church. The Russians have erected a new church, consulate, and lodging-house for pilgrims of the orthodox faith. The Russians have also built a high tower on the summit of the Mount of Olives, from which can be seen the Mediterranean and the Dead Sea.

—*Open Doors*, now the organ of the Church of England Women's Missionary Association, has an excellent article in its current issue on preparation for missionary life, and pleads for the erection of training-houses somewhat similar, probably, to the English Deaconess House at Jerusalem. This Deaconess House is already a bright light shining in a dark land, although it has only been established a few months. The ladies commenced missionary work at once, through an interpreter. They are hard at work learning Arabic, and are already able to sing several hymns in that tongue, and get large congregations of women and children. A medical work has also commenced. Some of the ladies start out mounted on donkeys with an interpreter and a bag of medicines, and dispense healing for the body and the soul at the same time. They say, "This is a blessed ser-

vice, the gratitude of the people is unbounded, and their entreaties not to fail to come regularly very touching." In one village said to be dangerous to Europeans, they are particularly well received, and finding that they have many patients, they spread their mats in the streets, and, sitting down on the ground, with their medicines all around them, they are fully occupied till the evening, and return rejoicing at being able to alleviate some of the pain and suffering they see. Wounds, ophthalmia and fevers are very commonly ministered to by them. Burns are also exceedingly common, the same stupid habit prevailing in Palestine as in India, that of the self-infliction of burns for the supposed cure of other diseases. The ladies say of the lepers of Jerusalem, "Their agonies are dreadful: one poor man begged us to cut off his foot, the pain was so intolerable. The story of the ten lepers much affected them, and one of them entreated us to leave them the Book. They were nearly all Moslems, and never heard of Jesus. No teachers ever go near them. We are told that leprosy here is not infectious, except by inoculation through a wound, and we quite believe it. Persons have lived with lepers for years, in the hospital near Jerusalem, and not taken it. We shall regularly visit these poor lonely people, for whose souls no one cares."

—Mrs. Meredith says on the subject of the formation of a society for the promotion of "Proportionate Giving," (the giving of one-tenth of the income to God's Work), "We wish it success, though we believe in disproportionate giving—overflowing without measure—'running over,' as the Gospel calls it, without the least restraint. But we cordially welcome any effort to induce liberality. We want to realize the proportion alluded to in Luke vi. 30-38." Experience has proved that if persons can be induced to give regularly and systematically one-tenth of their incomes, they are very soon found giving a great deal more. The habit of giving is a growing one. One who thus began giving a tenth, now gives every penny he can possibly scrape together to the Lord's work.

—The forty-ninth report of the Protestant Society for work amongst the women prisoners of Paris is just out. Work is reported in the prisons of Saint-Lazare and Doullens, and at the *Dépôt de la Préfecture de police*, as well as at the *Dépôt de mendicité de Nanterre*. An asylum and a workshop for discharged women prisoners is in operation at 47, Rue de Montparnasse. Mlle. Dumas who has held her office since the formation of the Society is its President. She is now in her 95th year.

—According to a Japanese editor the Protestant churches have grown from 38 to 151, and the members from 3,700 to 11,600 in the last three years.—*Missionary Review*.

—*Echoes of Service* for February contains an interesting account of a journey undertaken by Mr. Eagger to circulate the Scriptures in an inland district of Perak on the Malay Peninsula, when he sold in seven days over 2,000 Scripture portions among Chinese, Tamils, and Malays. The latter are Mohammedans, and it is cheering to see them begin to desire the Word of God. At Kiuta he found the Roman Catholics had gathered a church of 400 members, and adds, "We could not sell many Scriptures among them."

—The Canada Presbyterian Mission in Northern Formosa now embraces fifty-one Native preachers, who are described as the "sharpest, and brightest, class of men in Northern Formosa."

—In the central district of Java there are 5,000 Native Christians in connection with the Netherlands Reformed Missionary Society.—*The Friend of Missions*.

—Canon Taylor's adverse criticisms have proved such a fruitful source of profit to the C. M. S. that a member has suggested that it might be worth while to regularly pay a hostile critic for the future. A lady friend of the Society, who did not wish her name to be known, shortly before the close of the last financial year presented a cheque for £1,000 as a token of her confidence.

—The McAll Mission in Paris has published its seventeenth Annual Report, which is full of interest. Various incidents combine to show that there is a great thirst for the Gospel in France. At a tea-meeting held near the beginning of last year in a village called Ste. Gemme, every inhabitant of the place, young and old, was present except the keeper of the tavern, 1,155,852 persons listened to the Gospel as proclaimed by the members of this mission in its various stations during the year. A lady who is desirous of making the work of this mission better known is writing a series of booklets entitled "McAll Incidents."

—The sixty-two colporteurs of the British and Foreign Bible Society in France sold upwards of 66,000 Bibles or portions of Scripture last year.

—The members of the Y. M. C. A. in New York State number 34,346. They have 27 associations among Railway-men and one for French-speaking and two for German-speaking young men.

—The Rev. H. Grattan Guinness has been the means of arousing much interest in Foreign Missions in the American cities which he has visited. At Lincoln University eight students offered themselves for missionary service in Africa. The University offered to educate, free of charge, twenty students, to be selected by Mr. Guinness, for service in Africa, ten to be from the Congo, and ten from the schools in the South. A Company has offered to put Mr. Guinness' missionaries on the coast of Africa free of charge.

—Miss Frances E. Willard reports great activity and growth in temperance sentiment in the Southern States of America, and her free expressions of the need of prohibition were well received.

—Mrs. Nichols, Superintendent of the Women's Christian Temperance Union of America has erected a Temperance pavilion at the Paris Exhibition. The authorities however will not supply her with water, though she has offered to have the pipes laid down at her own expense. Her only alternative is to sink a well for which the funds are not at present forthcoming.

—The problem of how to reach and influence the young men in the City of London, has recently been much on the hearts of some members of the Y. M. C. A. A conference was held on the subject when several members gave the results of prayerful thought. The leading thought brought forward, on which all the speakers were unanimous was the extreme importance of direct personal and individual work. Several present testified to the fact that they owed their own conversion, under God, to such effort. The difficulty of reaching the European and Eurasian young men and women in Bombay, Calcutta, and other large towns, which confronts every Y. M. C. A. and Y. W. C. A. worker in India must be met in the same way.

—Mr. W. J. Cairns, the Seamen's Christian Friend Society's missionary at Appledore, had just closed a service, and was sitting in an upper room of the Sailors' Rest which overlooks the quay, when he heard screams, and saw that a child was drowning. Divested only of his coat, he ran down stairs, across the quay, and leaped into the water. A strong tide was running at the time, and his heavy boots and clothes proved a great impediment, but he reached the child just as it was disappearing, and then turning to a boat at anchor, managed to hold on and keep the child's head above water till a boat came and picked them both up. The child was treated on the spot and great anxiety was manifested until respiration was restored. The child proves to be the only son of a sailor who was brought to the Lord at the special service held at the opening of the Appledore Sailors' Rest last August. Mr. Cairns, writing to his superintendent, says:—"I found the effort a great strain upon me, but, thank the Lord He helped me to take our evening service as usual."—*The Christian*.

—A missionary at Winnipeg writes that 58 members, all Icelandic converts, have been received to their first communion. At an after-meeting 19 others professed Christ.

GENERAL NEWS.

—In the law-courts of England and of most other civilized countries it is not possible to recover debts arising from betting or gambling. Belgium has extended this principle, and in that country debts for liquor are no longer legal debts, and accounts for wines, beer and spirits are no longer recoverable. It is also made penal to sell liquor of any kind to persons under sixteen, and also to supply liquor till drunkenness takes place to those who are older.

—The Bombay police have been actively engaged in investigating a daring robbery of several bars of silver, which was committed at H. M.'s Mint in the early part of last week. It seems that the silver was removed from the strong room in broad daylight, but how it was passed out of the melting room—in which nearly one hundred men are constantly employed—and the other departments, is a complete mystery. Two of the Mint employees have been taken into custody, and the police are leaving no stone unturned in their efforts to discover the thief or thieves.

—According to news received from Bhamo the telegraph line across China from Shanghai and other ports to Momeina or Sengyuch in the west was completed at the end of last week.

—A daily paper states that a change is likely to be made in connection with vaccination in India. It is intended gradually to cease using lymph taken from human subjects, and to depend solely upon the calf. Such a change is urgently needed. The Natives may well do all they can to avoid having their children vaccinated in face of the possibility of leprosy and other diseases being transmitted in the lymph taken from unhealthy children.

—The latest report by the Commissioner of the Patna division on the scarcity in that part of the country shows that symptoms of distress have increased somewhat alarmingly, in spite of the falls of rain. The number of persons employed on relief works increased in a fortnight from the previous report, from 32,752 to 46,000, and an increase of gratuitous relief is also found necessary. The Commissioner strongly recommends the construction of a railway from Durbhunga to Sitamarhi, and Government sanctions the carrying out of the earth-work.

—In a recent storm in Norfolk, England, it is said that a hail-stone was picked up which weighed just under 1½ oz. Plate-glass three sixteenths of an inch in thickness was smashed in windows facing the storm, and in the morning the appearance of the village suggested the idea of a bombardment having taken place in the night.

—The Empress of Japan has established a college for women, to be superintended by a committee of foreign ladies. Two are Americans, two English, and the other two French and German respectively.

—Mrs. Henry Fawcett and her daughter, Miss Philippe Garrett Fawcett, have jointly paid over to the National Association for Supplying Female Medical Aid to the Women of India the sum of £400, to be devoted towards the founding of two scholarships or prizes, one in Calcutta and the other in Bombay, for Native female medical students.

—The Egerton Woollen Mills Company at Cawnpore, which started working eight years ago, has decided to go into liquidation owing to heavy losses sustained during the past eighteen months.

—News comes from Calcutta that the gharri-wallas there have unanimously struck owing to a recently formed Calcutta cart agency exacting a fee of Re. 1 per cart per mensem. The agency commenced work on Monday. It has been established with a view of registering all drivers, and thereby putting a stop to the frequent thefts of goods while in transit. Business is seriously incommoded.

—Electricity is now being applied to tanning. It is reported that it produces leather from the raw hide in the short period of four days.

—The new cog-wheel railway up Mount Pilatus was opened on the 3rd instant. It is nearly

three miles long. A train consisting of an engine and one carriage holding thirty-two persons mounts from the edge of Lake Lucerne at Alpnach to the summit, nearly seven thousand feet above the lake, in an hour and a half. The average gradient is forty-two in a hundred, and splendid views are afforded. While ascending the Rigi Railway a tourist grew nervous and leaped out of the train just before crossing a deep gorge; he slipped over an embankment, and was killed.

—Prince Albert Victor of Wales is expected to visit India in the autumn. His tour is arranged to begin from Bombay. He is expected to go through Southern India, thence by sea to Calcutta and afterwards to see Northern India before leaving the country.

—The price of rice at Patna has gone up from twenty seers to the rupee in May 1888 to thirteen seers to the rupee in the same month in 1889.

—The next census of India will be taken in 1891.

—One transatlantic line of steamships in New York, says the *Indian Witness*, uses 20,000 tons of ice, 2,000,000 pounds of meat, 1,000,000 eggs, 50,000 loaves of bread, 22 tons of raisins and currants, 460 tons of flour, and 15 tons of cheese every year.

—Two sheds, built of wood with tiled roofs, in Ripon Road, Bombay, suddenly collapsed early on Wednesday morning, burying the occupants who were a number of Mahomedan weavers. When the men were extricated it was found that two were killed and twelve more or less injured.

—A telegram from Calcutta states that a serious accident has occurred on the East Indian Railway. The Jynthee Bridge, about eight miles from Madhupur, was washed away about six o'clock on Wednesday morning. This is a large bridge composed of several spans of 80 feet Warren girders. These girders, being considered weak for heavy traffic, were lately strengthened by building piers in the middle. It is surmised that the water-way was so much blocked up by these additional supports that the flood scoured out and undermined two of the piers, which together with one span of girders have fallen. No damage is done however beyond that to the bridge itself. As the scene of the accident is on the Chord line, the direct route to the North-West is now closed, all traffic being diverted to the old single loop. Arrangements will probably be made in a few days to tranship passengers over the broken bridge, but it is not likely to be repaired for ordinary traffic in less than a month. The work depends a great deal on the state of the weather, as while the river is in flood little can be done.

—There are 281 petroleum wells producing oil in Upper Burmah at the present time and the yield is computed to be at the least 15,000 gallons a day.

—Diu, which a short time ago was threatened with dearth from want of water has since been visited by a cyclone, as well as rain and hail. Hundreds of mango, cocoanut, and other trees were uprooted and many houses damaged, several roofs in the bazars being blown away.

—Official inquiries into the treatment of Indian estate coolies in Malacca show the need of steps to alleviate their lot. Mr. Anthonisz, who has been inquiring into the Indian coolie business, is reported to have expressed astonishment at the bad state of affairs, though it was evident some efforts had been made to effect an improvement.

—It is calculated that 146,525,529 persons have crossed the Brooklyn Bridge, New York, since it was opened six years ago.

—An American paper states that a dozen boys rendered insane through smoking have within a short space of time been admitted into a hospital for the insane in California.

—An English contemporary informs us that no fatal accident has ever occurred on the Stockton and Darlington Railway. The directors of that line are very strict in the prohibition of drinking amongst the work people.

—There has just been erected in the Barrow

Cemetery a handsome memorial commemorating the heroism of Grace Darling in saving the lives of nine men from the wreck of the *Forfarshire* on the Farne Islands.

—A thunderstorm of almost tropical severity was experienced on the 2nd inst., over North Wales, Cheshire, Lancashire, and the North-West of England. The storm was preceded and accompanied by a deluge of rain, with frequent showers of what were rather lumps of ice than hailstones.

—Small-pox has broken out among Captain Wissmann's Soudanese and other African troops, and the Captain has asked by telegraph that doctors may be sent out to him. A number of physicians and surgeons will accordingly shortly leave Berlin for Bagamoyo.

—A contemporary says: A singular scene was recently witnessed in the streets of Ballarat. The Ven. Churchill Julius, Archdeacon of that golden city, previously a famous Oxford athlete and a hardworking Liverpool clergyman, while doing his rounds caught a rough, hulking wife-beater, red-handed. He seized the brute, overpowered him after a struggle, and personally marched him off to the lock-up without bothering the police. That's the sort of clergyman we all can admire. We notice, by the way, that the name of Archdeacon Julius is mentioned in connection with the vacant bishopric of Christchurch, New Zealand.

—The Secretary of the Anti-Slavery Society has received the translation of a letter forwarded by some influential Abyssinians to Mr. Flad, the well-known missionary of the London Jews Society. The letter states that the Mahdists have made a desert of Western Abyssinia. Flocks and herds are destroyed, and thousands of Abyssinian Christians have been sold into slavery, besides many thousands being butchered in cold blood. A great many members of the noblest families in Abyssinia are now pining in slavery at Mecca. The letter appeals in pathetic language to the people of Europe to procure the liberation of their Christian brethren who have been sold into slavery to Turkey in violation of the treaty made by England with that Power.—*The Rock*.

—Thirty-five years ago, on the 10th of June, the Queen declared the Crystal Palace open, and expressed the hope that the enterprise would elevate and instruct as well as delight and amuse all classes of her subjects. Since that day the Palace has been visited by nearly seventy millions of people. It has, by Royal command, entertained emperors, kings, sultans, princes. It has fêted illustrious men, irrespective of country, rank, occupation, or religion. It has been the favourite rendezvous for the periodical gatherings of great organisations and its record of patriotic and popular fetes, art celebrations, and great musical festivals, stands unparalleled by any other place of public resort. By way of celebrating the anniversary, a special series of popular entertainments, concluding with a display of fireworks and illumination of the great fountains, was arranged for Whit Monday and a grand festival performance, on the great Handel orchestra, of Mendelssohn's oratorio *Elijah*, was arranged for Saturday, the 22nd inst.

—The total number of deaths registered in Bombay during the week ending Tuesday, 25th June, 1889, was 411, being 16 more than the preceding week and 53 less than the week ending the 12th June, 1888; 5 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Caste Hindus, 194; Hindu outcasts, 33; Mussulmans, 110; Parsees, 28; Jews, none; Native Christians, 18; Eurasians, none; Europeans, 6; while the rate of mortality per 1,000 of the population was 22.19. There were 76 deaths from remittent fever, being 6 less than the last week, and 30 less than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhoea and dysentery were 57, 10, and 11 last week,

against 83, 16, and 21, respectively, in the corresponding week in the last year. During the week 337 births were reported in the different districts.

—A Hindi lady in the Punjab has started a monthly journal under the title of *Bharut Bhagini* (the Indian Sister).

—The criminal jurisdiction bench have ordered the Chief Presidency Magistrate to try the case of Captain Hearsay *vs.* the *Pioneer* for libel, saying that they thought the magistrate was wrong in refusing a process in the case.

—The Calcutta gharry-wallahs have resumed work.

—A new mission has been started in England, designed especially to reach the class of men employed as furniture movers, carmen and coalheavers. At a recent quarterly tea-meeting one hundred of these men with their wives and friends were gathered together.

—Special efforts are now being made in England for the salvation of people travelling about with shows and circuses. A paper entitled "The Caravan" is printed especially for this class, and an organised effort has been made to hold Sabbath services among them. The work has been blessed to the salvation of many.

—The P. and O. Company's s. s. *Thames*, with the English mails of the 14th inst., left Aden for Bombay at 8 a. m. on Tuesday.

—The rate of exchange is rs. 4½d.

TELEGRAPHIC NEWS.

Paris, June 20th: The French Government have allowed the question which had arisen between France and Serbia regarding the working of Servian Railways to drop.

London, 21st: In the House of Commons last night the India Council Bill was read a first time. The India Council Bill, which has been introduced in the House of Commons, proposes to reduce the Council to ten members by leaving the vacancies unfilled.

Allahabad, 21st: The London correspondent of an up-country paper telegraphs to counteract the impression likely to be created by publishing the documents relating to the arrangement pending between the Nizam's Government and the concessionaires of the Deccan Mining Company. The *Times* announces that the arrangement still awaits Lord Cross's final sanction.—It is stated that news has been received fully confirming the announcement that the Maharao of Kotah, in Rajpootana, has been poisoned. It appears that a plot was concocted to get rid of his Highness by Ghissaji Dhabhai, the officer in charge of the Royal kitchen, and Baidya Ramchandra Vaidya, the officer in charge of the Maharao's medical hall. After his meal his Highness was taken seriously ill and succumbed, the symptoms pointing to the suspicion that poison had been mixed with his food. Ghissaji and Baidya were arrested, and on being brought before the Political Agent at Kotah confessed their guilt. Whilst in jail, pending a final investigation, Baidya managed to obtain some poison and was found dead in his cell one morning, having succumbed to the effects of a dose of arsenic. The late Maharao was born in 1837, succeeded his father in 1866, and on his accession to the throne was restored to the full salute of seventeen guns, and was also guaranteed the right of adoption.

London, 22nd: In the House of Commons last evening, Sir John Gorst, the Under-Secretary for India, replying to Mr. Caine, said that the question relating to the necessity of imposing excise on beer in India is being considered.—During the discussion of Army Estimates in the House of Commons last night, the Right Hon. Henry H. Fowler, the Gladstonian Member for Wolverhampton, called attention to Lord Wolseley's political speeches at Birmingham and Oxford, and censured them in severe terms. He hoped the Secretary of State for War disagreed with the views expressed by his Lordship in the Town Hall at Birmingham regarding conscription. Mr. Stanhope, in his reply, said that he hoped conscription would never be adopted in England.—Mr. Bridge, the Bow Street Magistrate, having refused the application of Mr. Simms, a journalist, for summons against the Duke of Cambridge for alleged assaults committed on him at the Horse Guards Parade Ground on the occasion of the inspection of the Metropolitan Fire Brigade, Lord Coleridge, the Chief Justice of the Queen's Bench Division, has ordered the granting of the summons applied for, the learned Chief Justice maintaining that all subjects are equal in the eye of the law.

23rd: Sir Henry Brougham Loch, the Governor

and Commander-in-Chief of Victoria, has been appointed Governor, High Commissioner, and Commander-in-Chief at Cape Colony, in succession to Sir Hercules Robinson.

24th: The *Standard*, in its issue this morning, publishes a telegram from Shanghai, stating that the Russians have occupied Deer, an island near Nagasaki (Japan). The place has a good harbour.—A large portion of Lister's Mills at Bradford had been destroyed by fire yesterday. Two firemen have been killed, and three are seriously injured.

25th: In the House of Commons last night, Mr. Balfour's Bill for an Imperial grant to assist the drainage of the Bann Valley has been read a second time. Bills for the drainage of the Barrow and the Shannon have also been introduced in the House. In the House of Commons last evening, Sir James Fergusson, the Under Secretary for Foreign Affairs, in reply to a question, said that exclusive right for the construction of railways in Persia has not been granted to Russia by the Shah, but a certain priority has been promised to a Russian company.

Vienna, 25th: At the sitting of the Austrian Delegation to-day, Count Kalnoky, the Minister of Foreign Affairs made a statement, declaring that at the present moment the peace of Europe is not in danger. He feared that the aggressive and aggrandizing aims of Servia are premature, but, he said, Austria-Hungary is bound to prevent Servia from becoming the hotbed of intrigue. In conclusion, the Foreign Minister assured the Delegation that Austria-Hungary is on friendly terms with all States and Powers, including Russia.

Constantinople, 26th: Serious disturbances have broken out at Novi-Bazar, on the Herzo-Montenegrin frontier. Four Begs organized several bands of insurgents, and at their head captured the Governor and afterwards expelled him from the town. Turkish troops are now engaged in attacking the insurgents.

London, 26th: France has demanded of England to annul the Convention negotiated by the diplomacy of Sir H. Drummond Wolff in 1887, whereby the British occupation of Egypt was to terminate in 1892, but the right of re-entry in case of disturbance was to be guaranteed to Great Britain and Turkey jointly, and which Convention the Porte, after much prevarication, finally refused to ratify. France has also demanded to fix a date for the British evacuation of Egypt. The *Times*, in commenting upon the French demands, regarding the British occupation of Egypt, considers that they are merely an election manoeuvre of the French Government.

Lisbon, 26th: The Portuguese Government have passed a decree, cancelling the concession granted to the Delagoa Railway, owing to the failure of the promoters to complete it within the specified time.

London, 26th: In the House of Commons last night, Sir James Fergusson, the Under Secretary for Foreign Affairs, in reply to a question, said that Her Majesty's Government was unaware of the Russian occupation of Deer Island.—The Marquis of Salisbury has refused to treat the question of evacuation of Egypt and the Conversion scheme together. The Conversion of Egyptian Preferences has been dropped.

Zanzibar, 26th: Dr. Carl Peter's Emin Pasha Relief Expedition after landing northward of Lamu, started inland.

MOURNING COLOURS IN MANY LANDS.

Black—The colour of mourning in Europe and ancient Rome.

Black and White Striped—Expressive of sorrow and hope combined; worn by the South-sea Islanders.

Grayish-Brown—The colour of the earth; worn in Ethiopia.

Pale-Brown—The colour of withered leaves; worn in Persia.

Sky-blue—Expressive of hope for the deceased; worn in Syria, Cappadocia and Armenia.

Deep-blue—The mourning of Bokhara in Central Asia.

Purple and Violet—Denotes royalty; worn for cardinals, etc., of France. Violet is the mourning of Turkey.

White—Mourning of China. Until 1498 it was the mourning of Spain.

Yellow—Mourning in Egypt and Burmah. Yellow may be regarded as a token of exaltation.—*National Educator*.

SHAM INFIDELITY!

By H. L. HASTINGS.

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbours, is himself the biggest hypocrite of the whole. Many a man curses God in health and prays to him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity too.

One evening, after the writer had spoken to some sailors about this matter, Capt. Nickerson arose and told a little of his experience, as follows:

"About the year 1861, I was a sailor on board the *Heroine*, of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dog-watch, in the evening, and a sailor named George, and myself, were on the watch on the topgallant fore-castle in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Eight bells rang, and the watch was changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the vessel it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, 'Man overboard!' We were on the larboard tack; the mate shouted, 'Hard-a-starboard the wheel!' and the vessel came around, and stood on the starboard tack, and we could hear George crying in the darkness, 'Save me! Save me! Save me! Save me!'

"We immediately launched a boat, but it stove in launching, and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the fore-castle, and as comfortable as we could make him.

"The next morning I said to George, 'Did you think that the ship was going to leave you, and that you were lost?'

"Yes, I did," said he.

"Now, George, be honest; what did you do then?"

"I prayed to God."

"But I thought you did not believe there was a God," said I.

"George replied, 'When a man is overboard, in a dark night, and the ship going away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the top-gallant fore-castle spinning yarns in safety.'

"We heard no more infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hospital at Montevideo, where he afterward died."

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sick-bed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ the solid Rock I stand;
All other ground is sinking sand.

MR. SPURGEON'S PRINTED SERMONS.

Instances of good effected by Mr. Spurgeon's sermons are pouring in upon him just now. Here are three encouraging items.

A bush-missionary, in Queensland, writes:—"In several places that I have visited, hundreds of miles from the coast, it is the regular practice for 'all hands' to be brought together for service on the Sabbath. The portions of Scripture you have read on the occasion of your preaching the sermon are read, a prayer—probably from a Church of England prayer-book, or some other—then the sermon that you have preached in the ears of thousands in your Tabernacle, is carefully and solemnly read, although, perhaps, only in the hearing of half a dozen men. But who can estimate the good done?"

"I know a man who rides twenty-five miles every Sabbath to attend one of these services at a neighbouring station, making with the return journey, fifty miles, to hear one of your sermons read, and join with a few others in the service I have described.

"I will not weary you with other instances that have come under my personal observation, though I could mention several. My object in writing at all was to assure you that this branch of your work is bearing rich fruit, the quantity and quality of which will only be known when the precious sheaves shall be gathered home."

A Christian lady writes:—"I have long wished to let you know the blessing your sermons have been. Rather more than a year ago, I started a prayer-meeting in this village; and, as I am very busy, I had not time to prepare an address, nor do I think I have the ability. My husband bought me two or three volumes of your sermons, and since then I have used them. I do not read them to the people; I read them myself, and try to understand them as thoroughly as possible, and then tell their contents to my hearers. I know what they do for myself, and I do believe that they have been the means of blessing souls here. Every week I just seem to find the very thing I want to say." Could not other friends follow this good example? Many a lonely hamlet might thus be blessed.

A clergyman writes to tell us of the wife of an ecclesiastical dignitary, who has read all our sermons that have been published since the year 1861. He says:—"The origin of her reading them was this; her father was in the habit of giving the sailors in his employ something to read while at sea. As a rule, they would accept no religious literature, except your sermons, with any relish. His daughter was chosen to select from your sermons; so she read all, and does so to this very day."

MR. SPURGEON ON NOVEL READING.

"Persons write to me," said Mr. Spurgeon, at a meeting the other day, "that even Christian households are being corrupted by the semi-obscenity of many novels popular at the present time. I do not know it myself, for happily, I am not a reader of such things. Although I may recommend a story if I find it sweet and instructive, I would prefer that people should read history or travels, than read fiction at all. People write to me asking me to lift up my voice against these things, and I feel I do so most strongly by total abstinence. I believe it is no use for a man to stand in a church and protest against error; he must come out."

"In a church which is garnished with mullion and gable,
With altar and reredos, with gargoyle and groin,
The penitent's dresses are sealskin and sable,
The odour of sanctity's Eau-de-Cologne;
But surely, if Lucifer, flying from Hades,
Were to gaze on this crowd, with its panniers and paints,
He would say, as he looked on the lords and the ladies,
'Oh, where is All Sinners, if this is All Saints?'"

HENRY VIII AND THE BIBLE.

It is sometimes stated that the licentious Henry VIII was one of the Fathers of the English Reformation. There could not be a greater misrepresentation of truth. At the beginning of his reign he was a most bigoted Papist, and burnt Protestants. After his breach with Rome, he made himself Pope in England and burnt Protestants and Catholics alike, who would not bow to his "spiritual" supremacy. Further than this he never got. After Tyndale had completed his translation of the Bible into English, flying about from place to place for three years whilst doing so, in order to preserve himself and his precious manuscripts from those who would have destroyed both; Henry VIII issued a proclamation, ordering every seaport in England to be guarded in order "to prevent the introduction of this most baneful merchandise." By Christmas, 1525 the translation was completed and a large quantity printed on the Continent in readiness for shipment to England. A pestilence broke out in London, the king fled, the law-courts were broken up, and the customhouse was in confusion. At this juncture large quantities of the Bibles were brought in packed amongst other merchandise, and before a month was out were scattered far and wide, London, Oxford, and Cambridge being the centres of distribution. By the orders of Henry VIII a search was at once commenced, and great numbers of copies were found and destroyed, the hunt continuing for two years. By that time the workers on the Continent had got ready another edition. This time a famine paved the way for their entrance into England. "The people of London were nearly on the point of breaking out into violence in their demand for food, when a fleet of ships suddenly appeared off the mouth of the Thames. The ships were laden with corn, but in the sacks of corn were concealed Bibles, the bread of life, brought by the Christian merchants." One of the merchants with 500 Bibles was seized, but the remainder of the cargo was quickly distributed all over England. So common, eventually, did the Bible become, that Henry VIII gave up attempting to extirpate it, and ten years afterwards gave his consent to the placing of a copy in every Church. Bibles are now issued from England in three hundred languages, and are exported to all parts of the earth.

DUTIES OF A SUNDAY-SCHOOL TEACHER.

1. Be punctual; tardy teachers make tardy scholars.
2. Find Christ in every lesson, Christ to be believed on for the soul's salvation.
3. Be enthusiastic about your work: believe in it; cultivate love for it. It is high and holy work.
4. Seek the baptism of the Holy Spirit; without that your best work will be a failure; with that, you cannot fail.
5. Never be absent from a session of the school unless it is absolutely unavoidable. If you are to be absent, provide a substitute.
6. Make thorough preparation for teaching the lesson. Have your class in mind as you prepare. The successful marksman takes aim.
7. Take an active part in all the general exercises of the school. If you slight them, how can you expect your scholars to do otherwise?
8. Never allow yourself to be listless, indifferent, or preoccupied, during the devotional exercises of the school. Remember that example is vastly more potent than precept.
9. Attend to the preliminaries—marking class-book, distributing books, etc.—carefully but quickly, and then teach. Do not waste time; teach as in the sight of God. Remember, you must give account for this opportunity.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at $\frac{1}{2}$ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at $\frac{1}{2}$ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujarati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoojly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds.

Meetings irregular, to suit the people. Gujarati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m.

Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, JUNE 29TH, 1889.

NOTES AND COMMENTS.

"God sitteth upon the throne of His holiness."

The movement against the licensed liquor traffic in India is going forward. A correspondent at Lahore sends us a copy of an able memorial which has been presented to the Lt.-Governor of the Punjab, asking for local option. It is evident from the memorial that local option is asked for because the memorialists believe that it will mean prohibition. After stating that more than half the population of the Province are Mahomedans, who do not use alcoholic liquor, the memorialists quote extracts from the Excise Report of 1887-8 to show that the people do not want licensed liquor-shops. The Report says:—

The unimportance of the Hissar district from an Excise point of view is illustrated by the fact that when Mr. Elsmie visited Hissar last cold season he found that in the whole Sadr Tahsil there were only two licensed liquor-shops, and these were in the town. Mr. Elsmie, thinking that *want of reasonable facilities in obtaining licit spirits might stimulate distillation* [and revenue], suggested that additional licenses should be granted, but the Deputy Commissioner now reports that at former sales, and again at the sales this year, licenses for outlying large villages were put up to sale, but there was no purchase at any price.

In regard to Jhang the Report says—"No doubt the people are for the most part very abstemious, and without a large increase in the actual use of intoxicants, the REVENUE cannot be expected to be raised to the level of surrounding districts." In reference to Shahpore the same Report remarks—"The revenue is small and the incidence of taxation low, but this is owing to the unusual moderation of the people in the use of intoxicants."

The Lahore memorial adds—

The people are almost total abstainers in most of the thirty-one districts of the Punjab, which is proved by the fact that nearly half the Excise revenue of the Province is derived from no more than six districts, namely Lahore, Amritsar, Umballa, Peshawur, Rawalpindi, and Ferozepore. "If to these," says the Excise Report of 1881-82, "are added the districts of Delhi, Jullundar, Simla, and Multan, it will be seen that more than two-thirds of the revenue of the Province is obtained from less than one-third of the districts." From this it is evident that in 21 out of the 31 districts constituting the Province there is very little drinking, and therefore very few drinking people.

It is noticeable that the above-mentioned

drinking districts are also stations of the British Army, with the exception of Simla, which is the summer seat of the Viceregal Government. The human scum and wreckage which are attracted to the neighbourhood of camps and barracks, is no doubt a principal cause of the abnormal consumption of alcoholic liquor in those places.

The Lahore memorialists in conclusion implore, as the "remedy by the application whereof this fearful evil of drinking could be arrested and even rooted out almost entirely," "the adoption of the principle of LOCAL OPTION. Your memorialists beg to suggest that it should be laid down before opening liquor-shops in any locality, the votes of all its adult male population shall be taken, and no liquor-shops shall be opened if two-thirds of the voters object to it. Or," evidently as a less wished for and less desirable alternative, that "the municipal, district, or local boards might be given the power of deciding as to whether liquor-shops shall or shall not be opened within their jurisdictions. It cannot be denied that the opening of liquor-shops in a country is multiplying sources of temptation to drink and other vice therein."

The character of the public meeting at which the memorial to the Lt.-Governor of the Punjab was adopted, was as remarkable and significant as the memorial itself. A Lahore paper reports that "in spite of the foul weather, the Hall was crowded to suffocation, not an inch of available space being left unoccupied. And the fact that, notwithstanding the oppressive closeness that prevailed inside the Hall, the audience did not betray the slightest impatience, shewed the deep interest all present took in the subject of the evening's discussion." Our Lahore correspondent adds—"Every religious community in the city, including Mahommedans, Hindus of the old school, Aryas, Sikhs, and Christians, was represented; all seemed of one mind in the cause of reform; all seemed intensely in earnest in their convictions that the spread of intemperance must be checked, and that the most effectual method of securing this end was to put the ban of disapproval of Government upon it. It is gratifying and encouraging to note that the Committee that drew up the memorial comprised representatives from all of the religious communities of Lahore, and also that all the vernacular papers, without an exception, are arrayed on the side of reform."

From the Punjab we turn to Temperance progress in Bengal. Mr. Surendranath Banerjea, of Calcutta, writes to the *Abkari*, the monthly organ of the Anglo-Indian Temperance Association, conducted by Mr. W. S. Caine, M. P., that the out-still system has been abolished from the metropolitan districts of Howrah, Hoogly, and the 24 Purganahs. "This is the result" says the *Abkari*, "of the continued efforts of the Indian Association, and the Committee of Missionaries. . . . This first fruit of our Temperance agitation should greatly cheer and stimulate our friends all over Bengal, who must leave no stone unturned till the last out-still in the presidency is finally closed."

"YE HAVE PREPARED LYING AND CORRUPT WORDS."

(Dan ii. 9).

EXTRAORDINARY DESPATCH OF THE GOVERNMENT OF
INDIA ON THE PATNA CASE.

QUINN IS DEFENDED WHILST THE CHRISTIAN SLAVE LUCHMINIA
IS LEFT TO PERISH.

The despatches of the Government of India, like those of the Supreme British Government, are private unless the publication thereof is called for by some member of the House of Commons, or unless the members of either Government determine upon such publication.

The appearance of the following telegram in the various official and semi-official Anglo-Indian papers is therefore by direct order and intervention of the Government of India.

The telegram is dated from the summer quarters of the Indian Government at Simla, and purports to have been forwarded from there on June 20th last.

God helping us, in the following article we shall quote this telegram word by word, and paragraph by paragraph, and shall tear to pieces the refuge of lies (Isa. xxviii. 15—17; Rev. vi. 15, 16) in which the Government of India are trying to hide their shame and disgrace in the matter of their conduct towards the child-widow of Patna.

The telegram in question commences,

SIMLA, June 20th.

"A despatch has been sent from the Government of India to the Secretary of State on the Patna case."

The "Secretary of State" here referred to is Lord Cross, the Queen's Secretary for India, who no doubt ordered the Viceroy's Government to forward particulars of the case to the India Office in England, as frequent questions were being asked in Parliament.

The telegram continues,

"After stating the facts and decision of the Calcutta High Court, on Miss Abraham's application,"

The "facts" never came before the Calcutta High Court. Important evidence in favour of Luchminia was deliberately shut out of Quinn's Court. The "justices" of the Calcutta High Court framed their decision without waiting for a single witness to be called, and entirely upon Quinn's statements and the garbled evidence taken in his court. The whole proceedings in the High Court, as far as the High Court judges were concerned, had the appearance of a conspiracy to white-wash Quinn, at the expense of the ruin of the girl. The Government paid a leading member of the Calcutta bar to defend Quinn.

The whole of the remainder of the telegram, after the remarks quoted above, consists of an

extract from the despatch in question, and continues as follows,

"The despatch proceeds:—'In a telegram to your Lordship, to several members of the House of Commons, and to the Editors of a number of English newspapers, by Mr. Dyer of Bombay,'"

The telegram here alluded to is the one which was sent to England imploring help to save the girl, after similar telegrams to Lords Dufferin and Lansdowne had failed.

The Governmental telegraphic quotation from the despatch continues,

"the charge was made against Mr. Quinn of having illegally and by force consigned a Christian girl, whom he held to be under fourteen years of age, to a life of infamy."

Clause 551 of the Indian Criminal Procedure Code was framed in order to instantly rescue girls *under* fourteen, who had been carried away by vile men for immoral purposes. Mr. Quinn used that very clause to tear Luchminia, who was *over* fourteen, from the arms of a lady who was sheltering her from Radakissen, a vile man who kept prostitutes in his house, and who wished to add Luchminia to the ministers of his lusts.

A more awful perversion of just human law has never taken place since the time that the Pharisees hounded Jesus Christ the Son of God to death under the Mosaic law against blasphemy (see John xix. 7; Lev. xxiv. 16).

The telegraphic quotation from the despatch continues,

"It was represented that under the magistrate's order the girl had been torn from the arms of Miss Abraham and handed over to the immoral man, to whom her immoral mother had sold her, and a question was asked, whether there was no power in the British realm to crush this dastardly coward of a magistrate and save the child."

It is alleged in Patna, that during the progress of the case Quinn received several threatening letters from evil men who desired to see Luchminia in the arms of the lustful Radakissen. It is stated that Quinn in reply to this, says that he did not open the letters until the case was over. How did he know what was inside the letters in order to be able to lay them aside unopened? If Quinn had been brought into the witness-box during the High Court proceedings, as he should have been, he would have been examined on this point.

The telegraphic quotation from the despatch continues,

"This telegram was printed in an issue of *The Bombay Guardian* of the 8th of December, 1888. Mr. Quinn, in a letter, dated 9th April last, in which he reviews the whole case at some length, desires that steps should be taken publicly to vindicate his character against these attacks."

It is impossible for any Government to vindicate Mr. Quinn's character. The only "vindication" that Mr. Quinn can obtain, that is worth anything, is that which is open to both him and his accomplices in the attempted ruin of Luchminia, namely, forgiveness at the hands of God. But we would remind both him, and the officials from the Viceroy downwards who have assisted him in this dastardly crime, that forgiveness at the hands of God only accompanies restitution, as far as that is possible, to the person wronged.* When this case is ended and Luchminia is in the hands of her friends, Divine justice will demand that they pay every pice of the heavy expenses that the said friends have incurred in attempting her rescue, and in addition, that a sum sufficient for her future education shall be settled on the child herself. However much we may hate and detest their actions, we have no *personal* enmity to Luchminia's enemies. We wish to desire their salvation as much as we do hers, and point out to them the *only* way by which they may escape the certain wrath that awaits them at the hands of Him who is "God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow (Deut. x. 17, 18).

The quotation from the despatch continues,

* This is strongly shown in connection with some of the Levitical types of the sacrifice of Christ upon Calvary, as recorded in the Pentateuch.

"What Mr. Quinn asks is that it may be made known on the authority of the Government,

(a) that the charges made against him by Mr. Dyer are false; (b) that the girl Lachmin was unlawfully detained:

Luchminia was not detained at all. She fled to the house of the noble lady Miss Abraham for refuge, and she, like any whole-hearted Christian in like circumstances, took her in. She was free to leave Miss Abraham at any time, but of course did not do so, until she was torn screaming from her arms in Quinn's court.

The extract from the despatch continues,

(c) that when the unlawful detention began she was not a Christian; (d) that she was not baptized as a Christian;

It is impossible to say the exact moment when Luchminia became a Christian. A Native Christian teacher was visiting at the house where she was living for some time before she escaped to Miss Abraham. After she reached Miss Abraham's house, she showed the most emphatic signs of the presence of the Holy Spirit in her heart. Her natural artless prayers, her understanding of spiritual truth, and her interest in the Scriptures showed that she had undergone that spiritual change of which baptism is only the outward sign. It must never be forgotten that it is one of Jesus Christ's little ones that is being trampled in the mire by the Government of India. The wrath of a human father is sometimes terrible against those who would destroy his little ones, but the wrath of God, the Father, is still more terrible. Jesus Christ His Son says distinctly, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." This awful curse is repeated three times over in Matt. xviii. 6, Mark ix. 42, and Luke xvii. 2.

The telegraphic quotation from the despatch continues,

"(e) that she was not consigned to a life of infamy or immorality; (f) that she was made over to her mother, against whom no charge of immorality was proved,"

The charge of immorality against the mother was not proved, simply because there was no opportunity given in Quinn's court of proving the fact. That and other most important evidence was deliberately kept out by him through his summary and most unjustifiable closure of the case. However, since that time the mother has partially repented, and we have nothing to do with attacking her, who at the worst, is only the weakest of the criminals in the case.

The telegraphic quotation from the despatch continues,

"to live with her, or return to her husband as the mother might desire."

It is entirely wrong that the word "husband"

should be used here. As was stated again and again in Quinn's court, Luchminia was a widow before Radakissen ever saw her. It is true that there are re-marriages of widows in India, but they are exceedingly rare, and when one occurs, it is known from one end of India to another, the Brahmins invariably making a great uproar, and attempting to terrorize the parties and to prevent the marriage. Luchminia had the widow marks of her caste branded on her arms. All heathendom in Patna laughed when Radakissen set up the plea that he had "married" Luchminia. They knew it was impossible. Mr. Quinn knew this. The High Court Judges knew this, and the Viceroy and his Council knew this.

The quotation from the despatch continues,

"Of these propositions, (b), (e), and (f) are categorically affirmed to be true by the judgment of the High Court; (c) the correctness of may be inferred from the proceedings in the High Court;"

But the "judgment of the High Court" and the "proceedings of the High Court" are absolutely valueless. Not one scrap, jot or tittle of evidence was called. Their "confirmation" is therefore worthless.

The telegraphic quotation from the despatch continues,

"(d) is admitted in paragraph 15 of Miss Abraham's petition of the 19th of November, 1888, to the High Court,"

This "admission" refers to the non-baptism of Luchminia, which was never controverted.

The telegraphic quotation from the despatch continues,

"while (a) is affirmed by the judgment of the High Court as a whole, and especially by the words, 'We have no hesitation in saying that if the magistrate had the power, which he supposed he had, he, in our judgment, exercised it very properly on the facts before him.'"

But the High Court judges had just before this stated that Mr. Quinn had not the power, therefore it was a piece of judicial impertinence for them to state that supposing he had had the power, he had exercised it properly. It was tantamount to saying "It is not right to steal, but supposing it were right to steal, it would be quite proper to steal." A more disreputable attempt has never been made to throw dust in the eyes of the Christian public than the above paragraph from the judgment of the Calcutta High Court.

The telegraphic quotation from the despatch continues,

"The only point not absolutely established by the proceedings before the High Court is whether the girl had professed Christianity,"

Nothing was "absolutely," or partially, or in other sense of the word "established" by the proceedings before the High Court, because no evidence was called. If Miss Abraham and

Luchminia had been called as witnesses, this point could have been settled at once.

The telegraphic quotation from the despatch of the Government of India to the English Secretary of State continues,

"and this seems to us to be immaterial to the decision as to whether the magistrate exercised his functions properly or not on the whole case."

In one sense this is true. Had the girl been a Hindu by religion, the decision of Quinn would have been unutterably monstrous. The fact of her being a Christian, a new-born Child of God, makes it doubly so.

The telegraphic quotation from the despatch continues,

"We consider that Mr. Quinn is entitled to ask that he may be publicly absolved from all the aspersions cast on his character, and he be freed from the blame,"

The Government of India may ask this, but in so doing they are blazoning forth to the world that they are accomplices in Quinn's guilt. God's Word says that not only those who practise iniquitous deeds are guilty before Him, but also those who "have pleasure in them that do them" (Rom. i. 32).

The telegraphic quotation from the despatch continues,

"except such as may attach to an error of judgment"

It is an old and very favourite device of the devil to call grievous iniquities, sometimes involving the ruin of others, "errors of judgment." Sin still remains sin, whatever euphonious names the Government of India may put upon it.

The telegraphic quotation from the despatch continues,

"in a matter, in regard to which the High Court themselves say that 'The question whether the purpose was unlawful is, however, more difficult to determine'"

"Difficult to determine!" *Difficult to determine* whether it was lawful for a Christian lady to give a hunted girl shelter from a wicked and immoral man! Is there any Scriptural language too strong to express the character of men whose moral susceptibilities are so blasted, and deadened and hardened, as this? May He whose word is "like a hammer that breaketh the rock in pieces" (Jer. xxiii. 29) break the hard hearts of these men, so that they may be saved from the wrath that is coming upon all those who "turn aside the needy from judgment, and . . . take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. x. 2.)

The telegraphic quotation from the despatch continues, and the Government of all India, the Viceroy and his Council, say,

"The measure of blame, therefore, which attaches to Mr. Quinn is, in our opinion, very slight, and calls for nothing more severe than an expression of regret that his

interpretation of law, though made in all good faith, was erroneous."

We believe the time will come, when Lord Lansdowne and his Council had rather that their right hands should have dropped off than that they should have signed their names to the above sentiment. "*Blame . . . very slight!*" When a magistrate uses a law framed to rescue a child under fourteen from the slavery of lust, to throw a girl over fourteen into it! What will the Christian public of England think of the Indian Government? Will not they be ready to acquiesce in almost any changes that may be proposed with regard to it?

The telegraphic quotation from the despatch continues,

"These being our views on Mr. Quinn's action, it follows that we regard with strong condemnation the intemperate and unjustifiable language in which Mr. Dyer has seen fit to assail him. Mr. Quinn has not asked for permission to prosecute his assailant."

No one ever said that Mr. Quinn "asked for permission to prosecute" the Editor of *The Bombay Guardian*. What was alleged, and alleged most positively by the Allahabad *Pioneer* was that the Government of Bengal offered to pay Mr. Quinn's expenses, to whatever amount that might extend, if he would prosecute Mr. Dyer. In other words they offered to place the revenue of the Indian Empire at his back if he would do so. The *Pioneer* is the chief organ of the Government of India, and is edited by George McLagan Chesney, son of Sir George Tomkyns Chesney, one of the six members of the Council of the Viceroy of India. The above statement was made emphatically, in the daily issue of the *Pioneer* for Feb. 15th last, and repeated in the weekly edition of Feb. 20th. Let questions be asked in Parliament on this point.

The telegraphic quotation from the despatch continues—

"and we have preferred to leave Mr. Dyer to the universal condemnation which he has met with at the hands of public opinion."

The only "public opinion" at the hands of which Mr. Dyer and the other friends of Luchminia have met with "universal condemnation" is that of the *Pioneer*, and a few other official and semi-official organs. What that is worth may be inferred from the fact that there is at the present moment appearing in the columns of the *Pioneer*, a series of papers entitled "From Sea to Sea," from the pen of a person who is apparently an Indian official travelling in the Straits Settlements and China. He describes the brothels that he visits at every place, and their German, American, and English inmates; in some cases giving their names, and the badinage which passes between himself and them. The articles are also exceedingly profane in their tone.

The telegraphic quotation from the despatch continues,

"This is also the course adopted by the High Court Judges, when they were assailed with similar impropriety by Mr. Dyer."

In the early history of the Christian Church, when she was undergoing the throes of terrific persecution at the hands of the heathen imperial power of Rome, the cry sometimes went up from the pagan populace "*Christianos ad leones, virgines ad ganeones*," "The Christians to the lions, and the virgins to the brothels," and the Christian men were cast to the lions in the arena, whilst the women were forced into the public houses of ill-fame, there to undergo unutterably awful tortures, ending eventually in death. The High Court judges, without hearing a single word of evidence, consigned a Child of God to Radakissen's brothel. Woe to the land that has no one within its borders to denounce such infamy!*

The telegraphic quotation from the despatch continues and ends as follows,

"but we cannot ignore the fact that Mr. Dyer's reckless attacks on Mr. Quinn, and his deliberate misrepresentations of that officer's action, have been publicly made and widely circulated, and we consider that Mr. Quinn is entirely right in claiming that they shall be as publicly refuted."

Instead of "refuting" the charges against Mr. Quinn, the Indian Government have identified themselves with his guilt, and have overwhelmed themselves with the shame and disgrace, and unutterable loathing with which their action, jointly with his, will be viewed by the Christian public throughout the world.

But facts more damning still to the Viceroy and his Council lie behind all this. There were published in Bombay twenty days before the date of this official telegram, affidavits by the mother and uncle of the child, who were the principal witnesses for Radakissen and Quinn. They stated that it was only under the most awful terrorism that they gave evidence at Patna. These affidavits make the evidence given at Quinn's court, garbled and partial as it was, to be utterly worthless.

Directly these affidavits were published, a copy of them was sent to the Viceroy and to each member of his Council. In the above telegram these affidavits are SUPPRESSED!

The final touch is thus given to one of the blackest records of judicial infamy that the world has as yet witnessed.

The verdict in this case now rests with God, Who is the Father of Luchminia, and the English-speaking peoples in India, Australia, America, and England, to whom this account is being sent.

* Mr. Dyer says—"The decision of the judges is flagrantly opposed to the merits and facts of the case; and the reason for it must be looked for elsewhere than in the case itself."

HUMAN KNOWLEDGE NOT DIVINE WISDOM, NOR THE PORTAL TO IT.

The book of Ecclesiastes is a puzzle to those who have not got the spiritual key, which lies in the words "under the sun" so often repeated in its pages. It refers exclusively to this life and all pertaining to it "under the sun," apart from a future or a higher life. With this clue the book is full of spiritual truth and instruction. For instance, speaking of the impossibility of intellectual culture to satisfy spiritual cravings, the "Preacher" says in the first chapter, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. . . . I communed with mine own heart, saying, Lo I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." Of course, all this refers to a state previous to conversion. To "increase wisdom" under God's guidance, and for His service, after the heart has been soundly converted to Him, is a very different thing. Mr. Digambar Dalay, B. A., of Bijapur, draws attention to a fact full of significance, with regard to the worship of devils in India. He says, "It is not the lower classes, nor the uneducated portions of the races of India only that worship demons. This form of worship finds a place in every Indian household, be it high or low, educated or uneducated. The light of civilization or the influence of Gospel teaching upon the minds of (unconverted) educated Hindus makes them ashamed to own their faith in these superstitions, though it is none the less true that they act as if they believe in them." The fact of the matter is that throughout humanity, men *must* believe in some spiritual influence outside themselves. If they have not faith in God through Christ, they will most certainly believe in some lying superstition in place of it. Those who are closely acquainted with London atheism, know how it is saturated through and through with an abject credulity with regard to spiritism, the two spiritistic papers finding their chief circulation amongst agnostics, sceptics and atheists. Then again, one of the most cultured and refined organs of educated Native thought in India, published only a few days ago a favourable review of some of "Colonel" Olcott's and Madame Blavatsky's nonsense. The most credulous people are invariably those who say "There is no God," or that "There is no God such as is only revealed in the face of Jesus Christ." The educated require salvation, and *exactly the same kind of salvation* as the uneducated.

M. G.

Martin Luther says,—“The Lord takes none up but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners; and to all of these He is precious.”

CHRISTIAN WORK AND WORKERS.*

By A LAYMAN.

II.

The tendency of the age is to judge of everything by results, and this test is just now being rigorously applied to mission work in India. Missionary methods and missionary modes of living are unsparingly censured. As a paper remarked:—"Dr. Duff's plan of campaign, adopted after six weeks' experience of the country, and carried on ever since with hearty and unanimous belief in the efficiency of its adaptation of means to ends, is at last rudely questioned, and there is a reaction in favour of other methods hitherto regarded as beneath attention." That, speaking generally, the results of the work of Indian Missions has been unsatisfactory can scarcely be denied. In view of the results, it is hardly fair to regard as hostile to missionary work those who think they have good cause to complain; but of course, on the other hand, it is naturally expected that those who criticise should be careful to state facts and avoid misrepresentations and gross exaggerations. Here I may remark that though the criticisms of both Canon Taylor and Mr. Caine are severe, those of the latter are generally more just than those of the Canon. Mr. Caine, however, has been somewhat careless in regard to some of his statements, and he certainly exaggerates the effects of Jesuit and Salvation Army methods.

THE NON-SUCCESS OF ROMANISM IN INDIA.

So far as we know on this side of India, the Roman Catholics never proclaim the Gospel to the heathen. Would Mr. Caine recommend Protestant Missions to give up preaching? Most of the Native Roman Catholics we see around us (and who are almost as ignorant of the Gospel as the heathen) are the descendants of those who were converted, or rather forced to become converts, when the Portuguese Government ruled over the portions of the country inhabited by them. Those who have read history know what methods were then adopted. So far as our knowledge extends, the number of Roman Catholics is now increased by the following means, viz. :—

- By the admission into Roman Catholic orphanages of heathen children;
- By educational institutions to which indifferent Protestants send their children;
- By charitable organizations;
- By making efforts to obtain ritualists and the weak and erring and poor from the Protestant churches.

With all these, Roman Catholic Missions on this side of India have not met with such conspicuous success that it is necessary to hold them up as an example to Protestant Missions, though no doubt the latter can learn something from them. Salvation Army methods are still on their trial. We here cannot say that we have had proofs of such success as we read about in the army reports and newspapers.

GOVERNMENT GRANTS THE CHIEF AIM.

SPIRITUAL SUCCESS SECONDARY.

To me it seems that the "Friend of Missions" in the *Methodist Times* has pointed to some real sources of weakness in the Great Missionary Societies. The Protestant Colleges as Missionary agencies have been a failure for at least 20 years now. When the Natives were not alive to the advantages of education, when there was less cramming, and when, above all, conversion was the aim of missionaries in charge of colleges, there were some satisfactory results. Then it was that men like Dhanjibhai Nauroji, Hormasji Pestonji, Narayan Sheshadri and Ganpatrao Navalkar, who are letting their lights shine, were converted. Of later years, however, these colleges have degenerated into mere educational institutions. It must be so when the aim is to compete with Government Colleges and High schools. Secular education

* A paper read before the Bombay Young's Men's Christian Association.

is everything, attendance at the opening prayer of the colleges is not always insisted on, the teaching of scripture is neglected. This is detrimental to the spiritual life of the missionaries themselves. The result is of course that the colleges are popular among the Natives, but as soon as an attempt is made to do the work for which the college was established, then there is an uproar, as evidenced not long ago in the case of the Madras Christian College. To seek to bring anyone to Christ by means of higher education is, I consider, to begin at the wrong end.

REFINEMENT AND CULTURE TAKING THE PLACE OF REAL GOSPEL WORK.

Everywhere the natural tendency is to place refinement and culture in the place of Gospel work. The Missionary's aim should be at the heart, not the head. Not long ago I read the address of the Rev. Principal of a College at the convocation of the University of Madras, and I was struck with the manner in which he made the students feel what an elevating and ennobling thing education was. For instance he said—"Prove by your *unspotted* lives, by your devotion to duty, by your unimpeachable integrity, your unquestioned honesty, and your unflinching truthfulness, that the training and culture you have received have elevated and ennobled your natures, made you better men and better citizens, and that thus your Alma Mater is doing the great work for which she was called into existence, a work that, as time goes on, will be seen more and more to be to the highest good of this great and historic land. You have received a liberal education. You know its value. You will know it still more. Do what in you lies to give to the masses of your countrymen that which you yourselves have so freely received, and, wherever you may be placed, be each of you a centre of light, illuminating, revivifying all around you."

EDUCATED MEN NEED SALVATION.

What was the effect of education on the late Rao Saheb Vishwanath N. Mandlik? We are told that "he rose to be Government Pleader and head of the Native Bar, and, had he been spared, he would probably have attained a seat in the High Court. In legal matters he had an unusually clear and subtle intellect, and yet he performed an act of piety that would have been more proper to his ancestors by having himself weighed in silver, the Rs. 10,000, or thereabouts, that turned the scales, going to the poor in charity. He spent half his scanty leisure in advocating political and educational reforms, and the other half in deprecating any attempts at social reform." The recent Crawford case shows us that educated men, whether European Civil Servants or Native Magistrates, are liable to the same temptations as the unlearned, and therefore need the Grace of God. This is what the missionary is paid to preach. This is the reason why those poor in the churches in England and Scotland give of their hard earned wages to Mission Funds. India now needs to be taught that "knowledge puffeth up" and that the *fear of the Lord* is the *beginning of wisdom*. I think that all the educational work the missions need engage in, is what is entailed by orphanages and primary schools and the education of Native Christians.

SCRIPTURAL METHODS NECESSARY FOR REAL GOSPEL WORK.

If existing agencies and existing methods have not met with that success which may reasonably be expected, it behoves the great missionary societies, in the interests of the important work they have undertaken, to enquire whether more efficient means can be employed. No one can deny that the hindrances and obstacles in India are formidable. Missionaries have to contend with (1) the trying climate, (2) caste barriers, (3) a deeply rooted and ancient system of religious belief, (4) the ungodly lives of professing Christians, &c.

But the more one thinks of the difficulties, the more does one feel how important it is that the societies should above all things be careful that the methods adopted do not increase the

barriers and that the agents they select should be qualified to overcome the difficulties.

SIMPLICITY OF LIFE NECESSARY THROUGHOUT THE CHRISTIAN CHURCH.

These Societies have been blessed with many very zealous, self-denying and hard-working agents, but I think they have need to remember that there is much in the state of Indian Society to quench the spiritual life, besides the chilling influence of constant contact with idolatry and other evils. None but those who are willing to give up all ideas of worldly position and avoid any imitation of the mode of living adopted by high officials should be engaged. In this respect Zenana Missions, I think, have especially to be on their guard. It does seem sometimes that by joining a mission one has nothing to lose but much to gain from a worldly point of view. I believe it to be a fact that many of the lady agents are in more comfortable circumstances in a Mission in India than they are at home. Here there is the comfortable salary, far higher than what could have been obtained in England, the fine house, the horse and carriage, the regular summer change to the hills and the occasional trip home, the prospect of gaining admission into the circle of the upper ten by a fashionable style of living &c.,—all circumstances favourable to self-pleasing and self-indulgence, but decidedly injurious to the Missionary cause. The poor, the careless should be attracted, not repelled, by mission agents. Love, sympathy, need to be shewn, not patronising! A mission should not be a refuge for the destitute. It should not be made merely the means of earning a livelihood because of its respectability, nor should it be used as a stepping stone in the social scale or a means of entering the blessed estate of matrimony. Only those should be engaged who have an earnest desire for the salvation of souls and sacrifice worldly position and temporal gain for the purpose. Thank God there are such already in the Mission Field and their number is increasing.

THE EMPLOYMENT OF CHRISTIANS FOR CHRISTIAN WORK, APART FROM RACE DISTINCTIONS.

But both economy and efficiency would be attained by adopting what I have already hinted at in connection with the work of our churches, viz., the employment of those born in this country in the work. In taking up only a few hours ago the annual report of the Church Missionary Society of this Presidency for the past year, I was glad to see that this idea finds favour with the worthy secretary of that society, and I cannot do better than quote what he says. After referring to a resolution of the parent society to send out laymen for evangelistic work, he says:—

"But though it would be an act of doubtful expediency to sent out from the United Kingdom and America untried and very ordinary Christian young men for evangelistic work in India, is it not possible that an experiment might be made with material that lies nearer at hand? The Christian community is comparatively a very small body, of which Europeans, excluding the Army, form only a very small minority. As things now are, it is not possible for Missionary Societies to obtain from the Native Christian community either the kind or the number of Agents that they would most thankfully employ if only they were forthcoming. In many important respects a Native Christian Agency would be the very best kind that could be employed, one of the most obvious of these respects being their practical acquaintance with one or more of the vernaculars of the country. But failing this source of supply, are we entirely shut out from indigenous sources? May we not look to another section of the Christian community to supplement the resources of the Native Church? Are not all the churches 'verily guilty' in this matter that they have too much neglected the East Indian and country born English community as one of the providentially designed agencies for the evangelization of India? I know the objections that are invariably urged to any suggestion of this kind.

CRUEL AND UNJUST CHARGES,

We are told in cant phrase—that is as cruel as it is unjust when applied generally—that this community possesses the faults of both races to which it is allied and the virtues of neither. The want of moral stamina and energy of this class, their morbid sensitiveness and proneness to take offence, are dwelt upon as irradicable characteristics, and the question of their employment is scouted without discussion as outside the range of what is rational and practicable. My own impression is that this extreme view of the matter is possibly to no small extent owing, I will not say, to mere prejudice and caste feeling on the part of the European community, but at least to an exaggerated and somewhat selfish apprehension of the difficulties that co-operation would entail. A Native Agency and a European Agency working side by side have their respective spheres and mutual relations more easily and spontaneously recognized than would be the case where there was a mingling of the European and East Indian elements. But surely such personal and secondary considerations ought not to be allowed to deprive us of the advantages of an agency so accessible, and possessing at the same time some most undeniable and important qualifications for the work, such as an intimate acquaintance with the customs of the country and thorough acclimatisation.

ABLE TO SERVE THE GOVERNMENT, BUT NOT ABLE TO SERVE GOD (?)

When I see members of this community occupying with acknowledged ability and unquestioned integrity posts of high responsibility as Government officials, or in business spheres, and still more when I see their sisters and daughters engaged in active Christian and Missionary work, I ask myself again and again with shame and amazement why we have scarcely a single male representative of this class engaged as lay evangelist or ordained missionary in connection with our English Missionary Societies. I say *English* because the American Episcopal Methodist Church is, I know, an exception to the rule. It would, however, be a palpable injustice to suggest that the entire responsibility of this state of affairs rests with any one class or section of the community. The probability is that the blame—if blame there be—must be distributed pretty evenly among all the parties concerned in the question. Nor should it be forgotten that in recent years changes may have taken place in the religious life and condition of the Christian community that have removed or at least modified some of the difficulties and objections that existed formerly."

EVERY CHRISTIAN SHOULD BE SET TO WORK.

In writing of the results expected, he says—"One speedy result that would, I think, follow would be a great awakening of the missionary spirit and interest in the English and Native Christian communities about us. The English and East Indian community would especially, I believe, have its sympathy and co-operation evoked and enlisted when from among themselves there was being formed an increasing body of Christian Evangelists. While in this way a potential spiritual force that has been too long neglected and ignored would become a powerful ally of Missionary enterprise. Nor would this missionary zeal when kindled be satisfied by efforts merely to evangelize this Presidency. There would soon surely be among our Christian young men born and educated in this country, some who would feel the Spirit's impulse in an earnest longing to preach the Gospel 'in the regions beyond,' and who looking to the North and West, would feel that Persia and Arabia and the Eastern shores of Africa were a Missionary trust specially committed to the Christians of Western India, and in obedience to their Saviour's command and at the Spirit's call, would go forth to bear to these other lands, in simple faith, pitying love and self sacrificing lives, 'the glorious gospel of the blessed God, which is committed to their

trust.'"

I feel I have been somewhat severe in my remarks, but I know there are others who agree in my sentiment, and if discussion on the points I have suggested will lead to a greater interest being taken in the Lord's work even by a few in this association, I shall consider that I have not read this paper in vain. Let us ever not only pray but work also for the extension of the Lord's kingdom, and if we cannot work much, we can all encourage and strengthen the hands of those wholly engaged in the work.

EXTRACTS FROM ARNOT.

"I can say with my whole heart that I love these Africans and long for their conversion. This desire, I am persuaded, is not of myself, for there is everything about the natives that is repulsive and unlovable, but 'God so loved' them is surely enough for me.

"Heathenism in its nakedness is a fearful thing, a deadly stagnation of wickedness. Oh for strength to prevail with God for a blessing upon the heathen!

"The heathen wonder, they cannot understand, how it is that those who have known the Gospel, and have believed in God and in His Son, have never come to warn them and tell them of the true God. These words come from the very heart of Africa; they are not the words of one man only, but of many.

"God's promises are not mere words written for the instruction of our minds, or for repetition with our lips, but certainties to go by; and the assurance of one of them is better than the presence of an army.

"I found the press of work almost unbearable at times. At home the earnest street preacher may gather a few little children round him after much noise and singing; but in heathen Africa one is sometimes glad in coming up to a village to hide one's self. Everything is laid aside; the child toddles out to the field to call its mother; the hunters return and call in their dogs; and the cattle are driven to their enclosures that the herdsmen may come and listen to the white man's words. The more isolated and ignorant the people the more eager they are. Wherever I was able to make the character of my errand known, their willingness, their intelligent inquiry, their excitement even, quite wore me out.

"Passing through a clump of long reedy grass, I heard distinctly the low angry growl of a lion. He made straight at the hindmost lad who was carrying my mat and blanket. I succeeded in intercepting him, so that in his spring he fell short a few feet from his intended victim, and before my very face, too near indeed to allow me time to use my rifle. . . . He was raging fiercely, and would fain have sprung on me, but seemed to lack nerve. Holding him hard with my eyes, and slowly cocking my rifle I lifted it to my shoulder for a steady aim, when he suddenly gave in, his huge tail dropped, and drawing his teeth under his lips he made off. The grass was so dense that I could not sight him again. The lad whose life I thus saved belongs to Bihe, and I heard a young Bihean say to his fellow he would 'go anywhere with such a white man, who would throw his own body between a lion and a black lad of no account.'"

REV. T. F. MORTON'S VILLAGE PREACHING TOURS.

Mr. Morton of Khandwa, C. P., writes on June 20th.—"I have much pleasure in acknowledging with thanks, the receipt of the following sums towards the 'cart and bullock fund,' appeals on behalf of which were made in your journal.

From Mr. A. Franke, Bhandara	Rs. 20
" A friend Jubbulpore as a } thank offering	75

It will be seen that a total of Rs. 95 has been secured. The sum of Rs 150 was asked for. Who will oblige by sending the balance needed? The Lord loveth a cheerful giver."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON I.

Sunday, July 7th.—1. Samuel iii. 1-14.

SUBJECT: The call of Samuel.

Golden Text.—Speak; for thy servant heareth. Verse 10.

The time at which our story opens was one of those seasons, repeated over and over again in the history of God's chosen people, when they had gone back from serving Him, and were sunk into a state of lethargy and self pleasing. In forgetfulness of God they had neglected His laws and gone into awful depths of wickedness, priests and people alike. God had left them to themselves. Sometimes we find He did this to try them and prove them, at all times after much neglect on their part of His messages and messengers. Now He was about to visit them again in loving kindness and tender mercy, and by "terrible things in righteousness" to rouse them to put away evil from among them and return to His service.

In answer to prayer (see chapter i.) God had given a little son to a godly woman of Israel. She had vowed a vow that if the Lord Jehovah would grant her request she would dedicate this little one to His service "all the days of his life." As soon as he was old enough she took him to the House of the Lord in Shiloh and placed him under the care of Eli the priest, "and he ministered unto the Lord."

Shiloh was a city of Ephraim, twenty-five miles north of Jerusalem, (now called Seilûn). Here Joshua erected the Tabernacle, and divided the land of promise by lot among the tribes. The Tabernacle had remained at Shiloh upwards of 300 years at the period when Samuel was born. The care and service of the Tabernacle appear to have been entirely in the hands of Eli and his sons Hophni and Phineas. The latter were very ungodly men. Their conduct was so scandalous that men "abhorred the offering of the Lord." The feeble remonstrances of their aged and nearly blind father had no effect upon them.

"The word of the Lord was precious in those days; there was no open vision." God, who is of purer eyes than to behold iniquity, could not entrust His messages to such instruments, men who "knew not the Lord."

Samuel was still a child ministering before the Lord, no doubt assisting Eli in all those small duties in which a handy little boy could be useful. He was a favourite too with the old priest, for as he grew he was "in favour both with the Lord, and also with men." (Chapter xi. 26.)

One night, or rather early in the morning, for we are told it was "ere the lamp went out in the Temple of the Lord," which lamp was always kept burning from evening to morning, when Samuel and Eli were both laid down to sleep, "the Lord called Samuel." Three times the Lord called him, and each time Samuel thought it was Eli, and promptly obeyed the call. Now Samuel did not yet know the Lord, nor how the Lord revealed Himself to men. After the third time Eli perceived that it was the voice of the Lord that Samuel had heard. He told Samuel so, and instructed him how to answer, and again the Lord called, and this time Samuel answered, "Speak; for thy servant heareth."

Then the Lord began to give Samuel his first message, so solemn and so dreadful in its consequences to Eli and his family that Samuel feared to tell it. The Lord had determined to punish the House of Eli. He had previously plainly warned him by "a man of God" (ch. ii. 27-36), but as Eli had not restrained his sons from their wickednesses, God now said He would do a thing in Israel that should make the ears of all to tingle that heard it, that He would now perform all that He had spoken, would begin and make an end. Their day of grace was gone, they had ample time to repent but still remained impenitent. Who will say that their doom was not just. Let the wicked beware, God's word is true, when He says: "He that being often reproved hardeneth his

neck, shall be suddenly cut off and that without remedy." The wicked may go on with impunity for a time, but except they repent God's judgments will surely overtake them.

This incident was the beginning of a wonderful life of ministry to Samuel. The Lord called him while still a child. God still calls his servants while children, many who have been eminent for the Lord have listened for His voice in childhood and obeyed it as Samuel did. Obedience is a good habit, Samuel yielded prompt obedience to Eli, and therefore heard the Lord's voice, and children now, as well as older people, can listen for the voice of God speaking to them.

Now that the sacrifices and the earthly temple are done away, we have the covenant of an everlasting priesthood. And if we come to God through the Lord Jesus Christ, who is our prophet, priest, and King, we have constant access to God our father, who by the Holy Spirit in our hearts, dwells in His humblest follower. God unmistakably speaks to us in times of communion, and often amid our daily duties we may look up to Him and hear His voice saying to us, "This is the way walk ye in it."

ANOTHER CURE FOR GOSSIPS.

A VILLAGE STORY.

We recorded an American pastor's Cure for Gossips a week or two ago. Here is an English one,—A good woman—Jane Parsons—was anxious to be at peace with all; and particularly wished to be on good terms with those who lived near. But Agnes Saundry was such a great news-bag, that her calls on Jane were "neither few, nor far between." Nor did she appear to "know the way out when once she got in." Jane found Agnes's conversation both unprofitable and disagreeable; for she made so free with other people's names. This made Jane unhappy; so much so that she dreaded Agnes's coming. She resolved to lay the matter before her leader, who was not long in prescribing a remedy. "Jane," said he "keep your family Bible on the table, and, when she has been in the house long enough, ask her to read a chapter, or a psalm, and pray with you." Jane followed this excellent advice. "Agnes!" said Jane, "you are a good scholar. I wish you would read a chapter, or psalm, and pray with me; it might do both of us good." Agnes excused herself on the ground that she was *very busy*. She would gladly do so another time when she could stay. We need scarcely say that Jane had no further cause to complain of Agnes gossiping in her house.

WANTED!—LARGE SALARY OFFERED!

1. Agospel that will at the same time comfort the giddy worldling and the true saint.
2. Preachers and evangelists who will get men converted and into heaven without "hurting anybody's feelings," or awaking any opposition.
3. A holiness that will permit its possessors to eat drink, dress, and live, "just as other folks do," and at the same time please God, and stand the test of His word, death, judgment and eternity.

A large sum will be given any one who will supply the above wants. Many have tried to satisfy them, and been paid large salaries for their services, but in every instance they have finally failed.

Address:—Mr. Awakened Professor, Empty Profession Street, City of Worldliness, Land of Formality.

If by choosing for ourselves and ours otherwise than Christ chose for Himself and His, with His example before us, and His Word in our hands, we have brought ourselves into temptation, exposed ourselves to evil influences, or deprived ourselves of spiritual opportunity, the responsibility is wholly ours. We can bring no charge against our circumstances, nor impeach the dispensations of Providence.

Correspondence.

Anglo-Indian.—We do not think we could interfere with advantage in the matter you mention.

A correspondent says, that in justice to Mr. W. S. Caine, M. P., who has been freely criticised for advocating a cheaper class of Missionaries; it should be made widely known that the Baptist Missionary Society is about to send half a dozen single young men to India on the basis advocated by Mr. Caine. The *Pail Mall Gazette* suggests that as the secretary of the Baptist Missionary Society, and almost every speaker at their May meetings, were very severe on Mr. Caine, for having advocated this very policy, perhaps they will make some amends by naming these new missionaries "Caine's fifty-pounders."

MISSIONARY OPINION ON THE PATNA CASE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Thanks, my warmest thanks to you for your standing up for Luchminia with such bravery, and for your holding out so firmly in defending her case. May the Lord of hosts, the Father of the fatherless, and the Judge of the widow, grant you a good issue.

In Christian love,

Yours faithfully,

M. TH. WALZ.

OPEN-AIR SUNDAY SCHOOLS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In reply to a brother, (who has a deep interest in Sunday School work) requesting to be furnished with a description of my method of starting, working, and maintaining Vernacular Sunday Schools and the mode of attracting the children, the following was sent, which, as it might be helpful to some in the Master's Vineyard, is forwarded for publication in your journal.

Children, as a rule, turn out in great numbers when there is a little music aboard, or good hearty singing. To reach many children, in fact all the children, except the infants, you need to go right into the Mohulla or place where they live, and selecting a suitable spot under a tree, or by a wall or in a house, thrum your harps, beat your drums, blast your trumpets and clash your cymbals, make a noise and be enthusiastic, and in five minutes, you will get the youngsters. If you have no musical instruments, take with you good illustrated vernacular papers or tracts, the brighter the tints the better, and shake them in the air and show them to the children, if they make bold enough to approach. You will, as a rule, find children in cities, where they are in constant touch with Europeans, more accessible, and consequently less difficult to get at. But the children of the villages who see so little of the white man, sometimes fly on his approach: I have seen these timid ones easily won over before the conclusion of a single service. In my first few tours, I used to, after ministering to the adults, ask the children to come out of the congregation and even request my men to help gather them, when there would, in many cases, be a general stampede. Ever since, I have struck upon a better plan, i. e. of instructing the children without gathering them together out of the congregation, they get so wrought upon under the first exercise, that many of them have not a spark of fear left at the close, and crowd around, and press upon you for tracts. Of course in future visits, there would be no trouble in getting them to sit by themselves. While music is playing, and songs are being rung out on the air, children are bound to come; as they approach, offer them a vernacular Sunday School ticket (a thousand could be had for a few annas at the M. E. Press, Lucknow), and seating the boys on the right of the teacher and the girls on the left, begin right off with your instruction, e. g. "Parmeshwar kya hai?" "Parmeshwar Atma hai" "Parmeshwar kya janta hai," &c., &c. Get your teacher to call the answer out, if need be, three times, and then turn to the children for the answer. Soon you will notice the smiles of the juvenile throng, and the adults standing around the class, will look on with open-mouth amazement, and the children are bound to take to you; they will look out for you on the appointed day for instruction. Of course, you can't keep up these vernacular Bible and Sunday Schools without the gift of tickets and illustrated papers occasionally. The children long to own a good picture. It is quite possible with a live teacher

to preserve order in the schools in the Mohullas and even keep a Register. A half-dead-and-alive teacher is bound to make a mess of these schools and bring in a false report of the land, and thus help to swell the ranks of the critics on open-air Sunday Schools.

A teacher who has enough religion, energy, and tact is bound to succeed and present a weekly favourable report.

This fact, I want to impress upon you, *i. e.* that music is used only as a preliminary and ought not to be used in the singing thereafter as it is bound to drown it, and thus deprive the hearers of the precious words of life."

Yours in the work,

T. E. F. MORTON,

Missionary,

M. E. Mission.

Khandwa, C. P.

WHAT THE VICEROY'S COUNCIL ARE DOING?

A correspondent of the *Statesman* (Calcutta) who is evidently well-informed, points out that the cause of the hurry of the Viceroy's Council over the Cantonment Bill is their desire to rush into operation some legislation by which they can re-license sin. He writes—

"The military authorities, impressed by the fresh batch of false and misleading statistics relating to venereal disease, which have been cooked up by some scientific fanatics, are anxious to press for what they will call 'sanitary' legislation, but which every one else will clearly recognise as an attempt to revive the C. D. Acts. But the true friends of the British soldier will not be caught napping a second time; and when the ridiculous figures which are now being or have just been, sent home, are placed before Parliament, if the Secretary of State is ever so silly as to publish them in England, the Simla coterie of faddists will find that, for months past, their manœuvres have been watched and reported to Professor Stuart and other leading men in the House of Commons, so that the real meaning of the present hole-and-corner legislation in Simla will be thoroughly exposed.

JOHN WESLEY TRIES AN EXPERIMENT.

"WAITING TO BE LED" TO DO THAT WHICH WE KNOW TO BE RIGHT.

The term "waiting to be led" is sometimes put to a very bad use, and made a stumbling-block in the way of practical service for God. There is *never* any need for us to wait to be led to do that which we know to be right.

It was the custom of John Wesley to speak to everybody with whom he could get or force a conversation on the subject of eternity.

His authority for this course of conduct was the apostolic injunction to be "instant in season, and out of season."

But he was greatly reproved by some religious professors for his "excess of zeal" in so doing, and therefore determined for two days to "wait until he was led" before speaking to any one about their soul. The result of his experience, as recorded in his journal, is as follows—"For these two days, I had made an experiment which I had been so often and earnestly pressed to do. Speak to none concerning the things of God, unless my heart was free to it. And what was the event? Why, (1) That I spoke to none at all for four-score miles together; No, not even to him that travelled with me in the chaise, unless a few words at setting out. (2) That I had no cross either to bear or take up, and commonly in an hour or two fell fast asleep. (3) That I had much respect shown me wherever I came; every one behaving to me as to a civil, good-natured gentleman. O, how pleasing is all this to flesh and blood! Need ye compass sea and land to make proselytes to this?"

THREE HUNDRED WOMEN PROTEST.

Four females who are prominent members of the English Women's Liberal Federation accompanied the notorious Sir Charles Dilke in his late electoral campaign in the Forest of Dean, which he entered upon entirely in defiance of his previous word of "honour" (!). Three hundred and six members of the Federation immediately got up a strong protest against the conduct of the aforesaid four persons in disgracing the Federation by their tour with Dilke.

—There are 10,000 children in connection with the Norway Total Abstinence Society, and, with adults, a total membership of 72,000.

If you follow the Lord and keep His company, He will always bear your expenses. If you run before Him, or go alone, He may leave you to bear your own.

Do not say to your little one: "You're the worst child I ever knew." If you do, he may be the worst man you ever knew.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, June 23rd.

From London—Capt Cazalet Mr Dyas Mr and Mrs Milman Mr Odkin Mr Harris Mr Whittome Capt Hume Mr Bryan and Mr Sendell.

From Brindisi—Col Lovett Capt Dunsterville Mr Mody Col Buller Mr Brown Mr Peter Mr Hickey Mr Bayley Miss Bayley Four Chinese Mr J B Small Dr W E D Raju and Mr and Mrs Higgins.

From Suez—Miss Meredith.

From Melbourne—Mr W J Waterlow.

From Aden—Mr Muncheji Dorabji.

PASSENGERS SAILED.

Per P. and O. Str. *Sutlej*, June 25th.

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